

Basil Chulev

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ANCIENT MACEDONIA

THE RISE OF MACEDON





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## **THE RISE OF MACEDON**

MACEDONIA COSMOPOLITANA

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The intention of this essay is to provide simple and easy to understand overview of periods from ancient Macedonian history and culture. It avoids substantial and detailed explanations that consider wider historical background of the events and persons described below, and it is written primarily for those approaching the topic for the first time. It also avoids complex explanatory comments or insightful footnotes on the citations from the sources. The given explanatory notes are prevalently etymological.

The introduction comprises the early periods of Macedonian history and presents a brief overall retrospective of prehistoric and archaic Macedonia. The time-frame elaborated as a main theme of this essay ranges from the beginning of the 4th century BCE and establishing of the rule of Filip II of Macedon in 360 BCE, until his death in 336 BCE. The interpretations given here are meant to enhance our understanding and appreciation of a kingdom that became a superpower of the ancient world. They are focused strictly on the Macedonian aspect of the story disregarding the wider socio-political perspective.

All the dates and references to centuries are „BCE“ except where indicated otherwise. Throughout this essay, Macedonia/Macedonians generally refer to the area of the Macedonian peninsula mainland north of Mount Olymp, southeast of the Mount Shar (lat. *Scardus*) and west of the Rhodope Mountains. Macedonian peninsula refers to what is called „*Balkans*“ as of the 19<sup>th</sup> century, occupying the part of southeastern Europe that lies south of the Danube and Sava rivers and forms a peninsula bounded by the Adriatic and Ionian seas in the west, the Aegean and Black seas in the east, and the Mediterranean Sea in the south.

Latinized/Anglicized names are given in parenthesis, some names and technical terms are transliterated and these will be obvious when they appear. All terms and titles (e.g. Iliad/Ilion, Odyssey/Odi-sé, etc.) have been transliterated directly from their original ancient forms with as few changes as possible: thus river *Strumon* rather than *Strymon* (ancient "Y" was readen "U", not "i").

The terminology and concepts that are modern inventions (like '*Hellenistic*' or '*Greek*') are altogether avoided. Such empirically wrong terms used by modern historiography were unknown to the ancient world and their continued use perpetuates misleading assumptions.

The modern-historiography 'privileged moments' are largely avoided too. For historians today one such a privileged moment (of places and monuments as '*classical*') is '*Classical Athens*', the Athens of the 5<sup>th</sup> and 4<sup>th</sup> centuries BCE. But when and why it is so regarded? Was '*Classical Athens*' regarded as '*Classical*' already in antiquity? By whom?

The definitions, current meanings and related concepts of the words in English are taken from the Oxford American Dictionary and Thesaurus (Mac OsX version 1.0.2 PowerPC) and/or Meriam-Webster online dictionary. For the words in Macedonian are used the online ENCYCLOPÆDIA MACEDONICA / MAKEDONSKA ENCIKLOPEDIJA Vol. 1 & 2, makedonski.info and Idividi online Macedonian dictionaries.

The sources that were used are listed in the References at the end of this essay.



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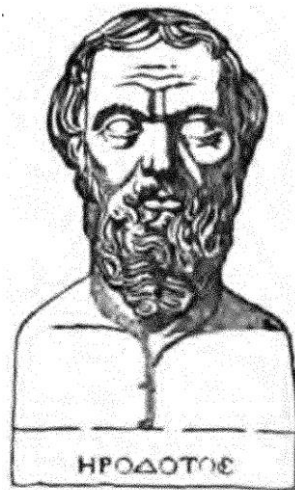
*Like the Carthaginians and the Spartans, the Macedonians are among the silent people of the ancient Mediterranean basin. Almost everything that we know about them derives from the written accounts of others, and – as in the case of the Carthaginians and the Spartans – those written accounts were either not well-informed or they were hostile and occasional - E.N. Borza*



## Introduction

The first records regarding the Macedonian history is in Homer's epic poem *Iliad*, in which Homer wrote about "...Paionians" from "wide Axios" and he mentions the oldest toponyms *Pieria* and *Emathia*. The name *Emathia*<sup>1</sup> was overridden by the name *Macedonia* whose older variant-name used to be *Maketa* and *Makedon*, as Hesiod, in his 'Teogonia' mentioned it where he determined the mythical Macedonian progenitor *Makedon* as the son of *Dzeus* and *Thia*. The etymology of the name *Macedonia*, most probably derives from the substratum of older Pelasgo-Barb-Aryan language from Indo-European origin. This root word clearly gives the meaning of "Macedonia" as the 'Motherland', as even today words "*Mat*" "*Matka*", "*Mater*", etc. all have the meanings related to noun 'mother'.<sup>2</sup>

The core of Macedonia, according to Irodoto (i.e. *Erodot*, Latinized: *Herodotus*), was the area of Lydia (between the rivers of Lydia, Axios and Haliakmon). The coastal (seaside) Macedonia was called 'Lower Macedonia' by the ancient authors, while inner mountainous part 'Upper Macedonia'. Lower Macedonia covered the central part of Macedonia and spread over the area between the rivers Haliakmon (ancient name of today Bistritsa) and Axios (ancient name of today Vardar), as well as along the lower courses of the rivers Strymōn and Nesta (today Mesta). The Macedonian rulers joined these two adjacent regions into one Macedonian state.<sup>3</sup>



**FIG. I. HERODOTUS**  
**(National Museum,**  
**Naples)**

Further, in book 4, he distinguishes between three different warring parties in the Peloponnesian War (431-404 BCE): the Peloponnesian City-states (Athens, Thebes, Sparta, etc.), the Gaul/Illyrian barbarians, and the Macedonians, whom he judges at least in one passage to be

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<sup>1</sup> Later, with the expansion of Macedonia in 4th century BCE this old toponym gave the name to *Mathia* [https://en.wikipedia.org/wiki/Mati\\_\(region\)](https://en.wikipedia.org/wiki/Mati_(region)), and much later to Latinized *Dalmatia*.

<sup>2</sup> <https://translate.google.com/?sl=auto&tl=en&text=ma%C4%87&op=translate> ,  
<https://www.wordsense.eu/matka/> , <http://www.makedonski.info/search/matka> ,  
<http://www.makedonski.info/search/materica>,

<sup>3</sup> "History of the Macedonian People", Macedonian Institute of National History, 2008; Editor: Todor Chepreganov, Ph.D.; **Authors:** Aneta Shukarova Ph.D.; Mitko B. Panov, Ph.D.; Dragi Georgiev, Ph.D.; Krste Bitovski, Ph.D.; Academician Ivan Katardžiev; Vanche Stojchev, Ph.D.; Novica Veljanovski, Ph.D.; Todor Chepreganov, Ph.D.

neither part of the city-states world nor barbarians. As a first European monarchy known to historians Macedonia apart reserved a distinct place per se in the human history. The new scholarly emphasis on Macedonia developed in part out of the ancient authors testimonies, in part from many linguistic and genealogical researches, and in part from archaeological findings being revealed almost on a daily basis. Over one century have passed since A. B. Wace commenced his archaeological investigations of the Macedonian country-side, and more than 80 years have elapsed since the publication of W. A. Heurtley's pioneering systematic analysis of this early period. It was to be expected that excavation of Bronze Age Macedonia would continue apace. But, while the amount of material recovered has considerably enlarged the data base for the period, Heurtley's basic conclusions have remained firmly unchanged. In the words of two of the most recent comprehensive surveys of Bronze Age Macedonia: "*Neither Macedonia nor Epirus to the west were ever part of Mycenaean world...*" and "*...Macedonia was never part of the Mycenaean koine. Indeed, one has to admit that, despite evidence of contact and exchange with neighboring areas to the north and south, Macedonia in the Bronze Age has a character and identity of its own.*" – Apart from these basic postulates, the influences from other cultures in the central Macedonian Peninsula are not being put in question. More than 50 sites in Macedonia, Epirus, and Matia have yielded Mycenaean artifacts, with the earliest imported Mycenaean pottery dated to the 16th century BCE. But, what Heurtley and others believed, and has been confirmed in the most recent studies, is that the early Macedonians turned quickly to local imitations of imported Mycenaean pottery and weapons, although some highly prized swords and spear points continued to be imported from the south from the 14th century BCE down to the end of the Bronze Age.<sup>4</sup> Local imitation of Mycenaean pottery was produced separately as a kind of a luxury product, co-existing with cruder indigenous local ware. Thus, the inhabitants of Macedonia were not immune in absorbing into their own material culture a number of neighboring influences, Mycenaean comprised. There are even claims for the existence of true Mycenaean settlements in the Macedonian regions adjacent to Mt. Olymp, but unless or until these claims can be substantiated by comprehensive scientific publication of the evidence, we must accept the conclusions expressed in the summary quotations cited above. What Feuer suggested several years ago still holds true: the northern frontier of the Mycenaean world was Thessaly.<sup>5</sup>

So, if the roots of the western romanticists "*Greek*"-dubbed world lie in the Mycenaean period, but archaic Macedonia is not part of the Mycenaean world, then where lay the roots of ancient Macedonia?

Much of our new appreciation of Macedonian culture and society came from the numerous recently excavated tombs of prominent Macedonians of the Aegead (*Aegead*; Lat. *Argead*) dynasty, and the following *Antigonid*, *Ptolem* and *Seleukid* dynasties of the 3-1 centuries BCE, but also from the modern DNA-Genealogical and Linguistic researches that had also made a remarkable progress and helped notably our understanding of the ancient European populations and their origin. In our present state of knowledge the only possible conclusion is that the origins of Macedonian culture lay apart from the "*Greek*" dubbed south. In his study of European and Anatolian Iron Age cultures, Jan Bouzek has provided an exhaustive review of recent research on the materials excavated from this era. Although Bouzek pays only scant attention to the issue of continuity between the Late Bronze and Iron Ages in Macedonia proper, he provides ample evidence of the highly eclectic nature of Iron Age culture among a number of Macedonian and

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<sup>4</sup> An example of archaic bronze Mycenaean sword was found in the city of Tetovo fits within the Brygian horizon of archaeological artifacts, thus confirming the prehistoric millennial trade routes across the Macedonian Peninsula.

<sup>5</sup> „...the border comprised the northern Thessaly;“ from „Being Mycenaean: A View from the Periphery“ by Bryan Feuer, *American Journal of Archaeology* 115:1-30, 2011.

other peoples who became the historical Scythians, Macedonians, Etruscans, and post-factum Roman constructs “*Greex*”, “*Illyrians*” (since these are later Latin exonyms), “*Thracians*”, etc. They all seem to have borrowed heavily from their early Bronze Age precursors as well as from their contemporaries. As for the archaic Macedonians, we cannot trace an evolution from the Bronze Age into the historical period, but we can note that Iron Age Macedonia seems as diverse as did its Late Bronze Age antecedent, at least as far as material culture is concerned. Archaeologist Antonis Kotsonas in his paper “Why was there no Dark Age in Macedonia?” explains this fact very clear:

*"For most of the 20th century, the transition from the Bronze to the Iron Age over much of Greece and the Aegean was widely referred to as the 'Dark Age'. Interpretations of the period in Macedonia, as elsewhere, were often colored by stories of migrations and invasions. Nonetheless, the terminological consensus over the labeling of this uneasy period as a 'Dark Age' did not extend to Macedonia; the term Early Iron Age was systematically – and emphatically – preferred instead. The reasons for this idiosyncratic choice are not explicitly referred to in relevant literature, but will be shown to depend on: the conceptual load of the two terms; disciplinary constructs concerning the prehistory of Macedonia; and the different historical trajectories of Macedonia and the southern Greek mainland in the Late Bronze Age."*<sup>6</sup>

The northern frontier of the Mycenaean world that was postulated by Brian Feuer in Thessaly matches again the archaeological conclusions. A special characteristic in this period is the distinct Macedonic type of bronze craftsmanship, thus called the “Macedonian bronzes”.

Further, the Iron Age saw several Macedonian Peninsula cultures emerge that were - as Bouzek wrote - cultural “collaborators” in their borrowing from a number of diverse West Asian and European sources. Perhaps we should look to this Iron Age period as the origin of the culture we associate with the historical Macedonians, as they were not related to the Mycenaean areal.

What is the nature of that distinct Macedonian culture? What are its indigenous characteristics and what are derivative? In the formative period of the early Archaic Era one looks in vain for the emergence of a material culture that appears to be uniquely “Macedonian.” Instead, the artifacts reveal the influences from the south, the east, the central and northern regions, and western Asia. Nonetheless, Macedonians emerged as a people recognized as distinct from their neighbors, and, to borrow Charles Edson’s phrase, they were a people who unwittingly acted as a “shield” that protected the southern city-states from the occasional and sometimes devastating incursions of northern and eastern invaders. In the period in which we might expect the Macedonians to have evolved a characteristic culture of their own, we find that they are (alike the Etruscans) - “*a sponge, absorbing a variety of surrounding cultures,*” in the words of University of Athens art historian Olga Palagia. This characteristic of eclectic borrowing (along the well known prehistoric communication routes by the rivers Morava and Danube until the Amber Road in the northwest Europe) continues well into Classical times. Barr-Sharrar has shown that Macedonian craftsmen, encouraged perhaps by royal patronage, expressed themselves freely in a variety of ways, in some cases imitating foreign objects in pure form, in other cases developing an independent repertoire, but in all cases demonstrating superior technique in the working of metals and earthenware. The result was what might be described as a “regional” Macedonic style, heavily indebted to imports, but with abundant local Macedonian and Asian influences in shape and decoration. All of which is confirmed by Miller-Collett’s superb analysis of the architecture and decoration of chambered Macedonian tombs. There is a remarkable lack of consistency in the orientation, form, decoration, and grave-goods assemblages of these tombs of the 4th and 3rd centuries BCE. The Macedonians were not slaves to any canon, not back then, nor today; their cultural expressions are marked by

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<sup>6</sup> "Why was there no Dark Age in Macedonia?" Antonis Kotsonas, Solun Archaeological Museum.  
[https://www.academia.edu/2295358/Why\\_was\\_there\\_no\\_Dark\\_Age\\_in\\_Macedonia](https://www.academia.edu/2295358/Why_was_there_no_Dark_Age_in_Macedonia)

autochthonous variety freedom, ingenious freshness, and that unique cosmopolitan Macedonian pragmatism. This was the unique sum of Macedonian values which the extended conquests of Alexander spread throughout the eastern world. And it was this what made of the short-lived Macedonian Empire so important a factor in universal history.

Further, on the Rosetta Stone middle text from the early 2nd century BCE we find a syllable ligature from that time with the oldest known written name of Macedonians, and how they used to call themselves in plain Macedonian: "DeTsa-Mo-Dea" [pronounced: Detsa-Mô-Deah] - *Children of the* (goddess) *Mō*, or with yet another simpler name: "Mo-Gya" - the *People of Mo* [eng. *Mother, mom*; Mkd. (Lu)gya - *folks*]. They are still known under this same name – "Mom-tsi" in plain Macedonian, as heroic appellation used until today – "Momtsi Makedontsi".<sup>7</sup> This archaic name of the primordial Great Mother Goddess and her children (the Macedonians) remained also preserved in Hindi, one of the oldest live languages on the planet earth, where *Makedoniya* literally translates: "the world of mother".<sup>8</sup>

De-Tsa-Mo-Dea or Macedonians have emerged from the substratum of prehistoric tribes belonging to the huge Proto-Indo-European family of Pelasgians, Aeols/Boreans<sup>9</sup> and/or Hyperboreans (*Anti, Brygii, Danuni, Kiti, Hittiti, Lapiti, Macedoni, Minyi, Misiani, Mosiniki, Pelasgi, Pelagoni, Paioni, Maioni, Tiroi, Tyrseni*, etc.) which lived and contributed the creation of archetypical cultures of the second millennium BCE in the central regions of Macedonian Peninsula and Asia Minor.<sup>10</sup> During their prehistoric migrations and trade campaigns these ancestral Proto-Macedonic Barb-Aryan tribes brought with them their culture and contributed to the creation of the civilization centers in antiquity,<sup>11</sup> especially in the region of lower Danube and further toward Ukraine/Russia (as 'Aryans') and in Central Europe (as 'Veneti' and/or 'Gaul').<sup>12</sup> Their prehistoric Aegean civilizations

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<sup>7</sup> <http://www.makedonski.info/search/momoci> , <https://www.youtube.com/watch?v=nGzHPivfjIo> , <http://www.makedonski.info/mom%D1%87e>

<sup>8</sup> <https://translate.google.com/#en/hi/world%20of%20mother>, "e.g. Makedonia it would appear in a Sanskrit form as 'Makadan-î', and would properly signify "the belonging to", not to say "the spouse" of the Macedonian, but more approximately "the mother" of all the Macedonians." Sanskrit *Māke* ('Mother's') <http://sanskritdictionary.org/make> as the word root of Makedonia is the same in Macedonian: *Makea/Mājka* – <http://www.makedonski.info/search/makea>, <http://www.makedonski.info/search/majka>

<sup>9</sup> In Macedonian mythology, *Boreas*\*, was the god of the North Wind of river Vardar, who had a serpent-shaped tail. The house of Boreas was located north of the river Struma and its protector was *Ophion* (Mkd. *Afion*, now name for a poppy). In Macedonia the north wind is the strongest of all winds and blows across the Hema (lat. *Haemus*) mountain and along the Strymon and Vardar valleys, causing storms in the Aegean Sea.

\* in plain Macedonian: *Bura* [pronounced 'boura'] – storm.

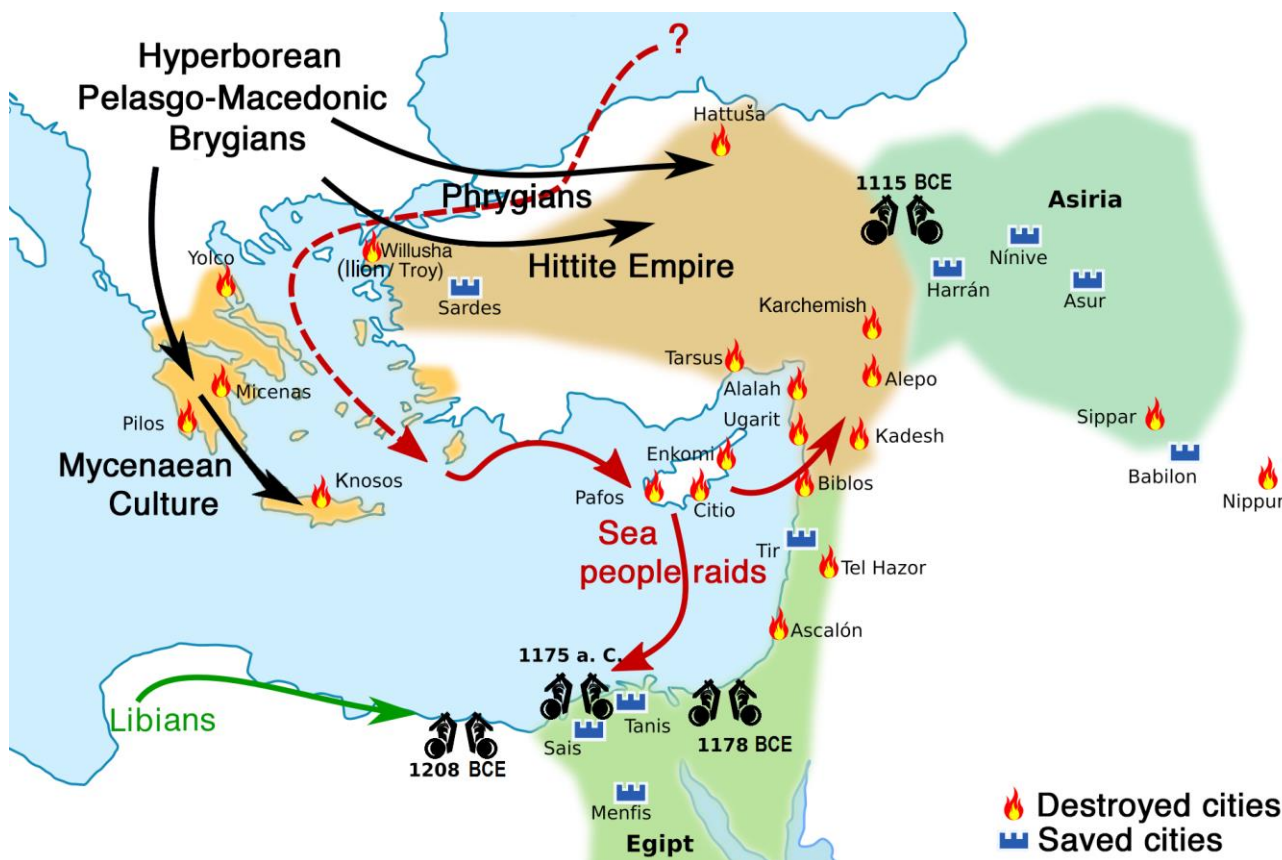
<sup>10</sup> M.Gimbutas "Old Europe".

<sup>11</sup> Lepenski Vir, Vinča, Tripole, Polabia, Pomerania, Sorabia, Sarmatia, etc.

<sup>12</sup> Other nations also claimed their Macedonic roots. The *Saxons* and *Frisians* traced their origin to Macedonia and Alexander the Great, survivors of Alexander the Great's army who fled the conquered lands after the death of their leader. In the 1699 book "The History of the Works of the Learned", according to the authors of this book, before they settled among the other peoples in what is now "Germany", they used to call themselves Macedonians. The author says that they came from Macedonia to northern Europe as remains of the Macedonian army of Alexander the Great. Furthermore, he connects the name 'Frisians' to 'Phrygians', also known as *Brygians/Bryges* - an ancient Macedonic tribe, ethnically close to the Macedonians. Martin Luther (1483-1546) himself was descendant from the Macedonic stock of the tribe of *Lutići*. His ancestral name was Luyt (meaning strong, harsh, tough in plain Macedonian). Predecessors were forced to Germanize the name to Luty, then Luthyr, and finally to Luther. Born in Lower Saxony in a place which is today called *Einsleben*, earlier known by its Macedonic name, *Šibenica*, which is retained even today in the name of the 'old town' district called *Siebenhitze*. By a different genealogical route, the *Šwabians* also claimed a Macedonian origin.

(Brygian, Hyperborean, Hittite, Pelasgian) for yet unknown natural or humans-caused reasons (earthquakes, epidemic, invasions, wars...) collapsed at the close of the 2nd millennium BCE. The oldest known historical population, reported by almost all the ancient sources, were the Pelasgian *Brygians* from Macedonian Peninsula central regions of Devol, Paionia, Pelagonia, Ovče Pole, and Pelagia (in today 'Polog' valey).

Unknown prehistoric events or natural catastrophe provoked still unexplainable 'civilization collapse' in the late Bronze Age, and caused large movements of these Pelasgic and other populations in all directions. Consequently these Proto-Macedonic Barb-Aryans spread further East in several waves. Erodot (Lat. *Herodotus*) wrote an important testimony of this migrations through the earlier ethnonym of the *Phrygians* as *Brygians*, explaining that this (*Brygi*) was their name before they moved (presumably after 1500 BCE) from their Macedonian homeland toward southeast.



The migration of *Brygians* toward Asia Minor, where they were renamed as *Phrygians*, lasted until 800-700 BCE, when the next Barb-Aryan upstart from the east, the Persian Empire, reversed the tide and pushed backward toward Asia Minor and Macedonian Peninsula.

As a result of this progressive expansion and contraction of the early Proto-Macedonic groups in the archaic period the last natural borders were tear down, and all the other regional tribes, following the natural containment-configuration of the typical geography of Macedonian region, gradually mixed and fused together into a larger unit of Macedonians. At the beginning the *Orestians* (modern Mkd. *Gorani*; Eng. 'highlanders', *mountainers*)<sup>13</sup> from Argo (today Kostur region in Aegean Macedonia) in western *Lower Macedonia*, together with other neighboring Macedonic tribes living in *Eordaia*, *Elimeia* (Kožani and Grevena), northern *Timfaia* (Hasia), *Lynkestia*, *Desaretia* (Lerin-

<sup>13</sup> See also *Orography* - the branch of physical geography dealing with mountains. Macedonian: *Orman* - 'woods up in the mountain'. Today Macedonian "*Gore*" - 'up', and "*Gora*" - 'mountain':

Prespa-Ohrid region), *Elimiotia*, *Pelagonia* and *Paionia* (in Upper Macedonia) began to form the larger Macedonian state, the first entity of that kind and extent on the European soil.

Thracio-Macedonians, Egypto-Macedonians, Syro-Macedonians and Syro-Paionians are other conventional names in the study of ancient history, meant to describe the regional geography of Macedonia in antiquity.<sup>14</sup> However, the affinities between the Macedonian and Thracian language(s) have showed beyond any doubt that “Thracian” is just another exonym term for “Macedonian” used by ancient authors. The anglicized term “*Thracian*” was actually transitive “*Trakian*”, and was meant as adjective to any specific territory which is “across” (“*behind*”, “*throughout*”)<sup>15</sup> rather than different ‘ethnicity’. In reality there was no indigenous tribe that called themselves “*Thracian*” whatsoever.<sup>16</sup> In ancient mythology god *Thrax* (by his name simply the quintessential Thracian) was regarded as one of the reputed sons of the par excellence Macedonic war god Ares. Another possibility is that his name has Macedonian etymology (today Macedonian Personal name *Trajche*<sup>17</sup>). But that was just another name of the same supreme god of the Skythians and other tribes. The language too was one and same (Macedonic), only the local speech differed from place to place, depending on the relative distances.



Passages in the works of leading ancient geographers show their difficulties in describing this historical process in determining Macedonia as a geographic entity and in defining Macedonia’s borders to its neighbors, let alone in defining Macedonian ethnic identity on the basis of a cultural

<sup>14</sup> <https://en.wikipedia.org/wiki/Thracio-Macedonian>

<sup>15</sup> See also “*Tramontana*”, “*Transfer*”, “*Travel*”, “*Travers(al)*”, etc. where the Latin prefix “*Tra-*” denotes ‘beyond, across, throughout’, a sense perfectly described in the etymology of the Italian words like “*Traviata*” (“*Tra*” + ‘*via*’ - ‘street, path’) for example:

[https://www.etymonline.com/word/Traviata%2C%20La#etymonline\\_v\\_24822](https://www.etymonline.com/word/Traviata%2C%20La#etymonline_v_24822)

<sup>16</sup> <https://en.wikipedia.org/wiki/Thracians#Etymology>

<sup>17</sup> <https://za.linkedin.com/in/trajche-andreevski-209a7618a>



geography of Macedonian tribes. But it has been convincingly demonstrated by modern scholars that the independent kingdom of Macedonia – as well as the Roman *provincia Macedonia* in republican times (cf. J. Vanderspoel, chapter 13) – essentially remained a clearly distinguished political (or military) concept, while from a geographical point of view it was almost permanently a changing entity with unclear borders, but roughly north of Mt. Olymp, spanning to the Shar (Lat. *Scardus*) Mountain massive on the northwest, and on east until the Mt. Rodope range.

From what we know from ancient sources, back in distant prehistoric times Macedonia was called “*Ematia*”. This is confirmed by Homer’s writing (in “*Iliad*” and “*Odyssey*”) about the goddess Hera enchanting, charming and captivating Dze(us). Here is what Homer wrote: “*Hera left the top of Mount Olymp and went on a trip. She arrived in the land of ‘Pierska’ in the region of ‘Ematia milna’...*”<sup>18</sup> Macedonia being called “*Ematia*” was also confirmed by Strabo (63-19 BCE), when he said that Macedonia was once called “*Ematia*”. Zonara in the “*Epitome Historiarum*”<sup>19</sup> had also written about Macedonia being called “*Ematia*” when he said that even the city of Solun and the entire coastal Lower Macedonia was at one time called “*Ematia*”.



References to the name “*Maketi*” or “*Makedoni*” are references made by Hesiod around 700 BCE, who originally was an Aeolian from Askra in Boeotia, near the miniski Orhomen, i.e. a Panneonian who by occupation was a poet and a writer of rhapsodies. For that reason he felt that he was the son of Dze(us) and that he had the same surname as a Macedonian from Macedonia.<sup>20</sup> This ethnonym-horonym refers to the Macedonic tribes which at the beginning of the 1st millennium BCE from Orestida (today Kostur) region expanded across wider region of Ematia, where they affirmed their authority and their ethnonym, and acquired their first greater

<sup>18</sup> “*Ematia milna*” - 'Ematia dear' in plain Macedonian.

<sup>19</sup> Zonara, “*Epitome Historiarum*”, p.150, 1875.

<sup>20</sup> Hesiodus, “*Esteria Istorikon Ekvoseon, Istorika tou Ellinikou Ethnous*”, Athens, 1970.

geographical, political, and social unification with neighboring Macedonic tribes. Later these same Macedonic tribes, with the expansion of their power base among their allied tribes, became not only geographically and politically, but also ethnically and socially Macedonians, and their country became known to history as Macedonia.

Thus, at the beginning of the historical era, from both Irodot and Thucydides it appears that in the 5th century BCE “*Hellenism*” wasn’t very common even on the Aegean coasts of Macedonia. Thucydides even mentions bilingual tribes on the peninsula of Athos, and actually the existence of a Macedonic population instead is the basis of Demosthenes’ justified denial that Filip and Alexander were “*Hellenes*”. By the time of the Roman conquest Macedonic influences had increased greatly, reaching till the Peloponnesus, but, it may perhaps be assumed that the universal Koine was practically the trade language on the coasts and in the principal towns. Strabo nevertheless, who wrote in the 1st century AD, records the existence of bilingual peoples in Western parts or Upper Macedonia; the languages spoken are not stated, but it is absolutely certain that if administrative Koine (dubbed “*Greek*”) was one, it was not the mother tongue.

A more striking example perhaps is in the description of Macedonia which used commonly to be attributed to Dicaearchus; it is there stated that the inhabitants of Chalcis in Euboea were Semitic Danaans and spoke “*Greek*”, a statement which seems meaningless unless the existence of another indigenous language even so far south was just conceivable. All these facts brought by the ancient authors underline the autochthonous and undeniable antiquity of the indigenous Macedonians, also known from different ancient sources as *Brygians*, *Paionians*, *Pelasgians*, *Hyperboreans*, etc.



When we are concerned with the ethnographical conclusions, they are based on linguistic and archaeological evidence, and here too, as in the case of the discussion on the chronology, we must adopt a working assumption. This assumption is that Aryan-speaking tribes entered Thessaly and Peloponnesus from the north or northeast about 2000 BCE, and that the differentiation of the

dialects occurred either outside their northern frontiers, just before the entry, or within the frontiers immediately after it. Now the frontier is taken to be Mt. Olymp, so that the country outside (north) is Macedonia and the country inside (south) is Thessaly and Peloponnesus. We have to enquire therefore whether archaeology and linguists can find traces of a possible Aryan-speaking tribe or tribes, settled in Macedonia just before that date and in Thessaly just after. As we have seen, the only civilization which was in fact just north of Mt. Olymp before that date and just south of it after is the Anatolian-Pelasgo-Macedonian civilization of the Neolithic (10,000 BCE) and Early Bronze Age, which (establishing itself in Chalcidice around about 2600 BCE) spread gradually in every direction and, filtering into Thessaly, reached there its limit of expansion about 2000 BCE.



Can this civilization, which to judge from its pottery was primarily Macedonic/Anatolian in character, have been Barb-Aryan? The answer is yes. The mere fact that it started from Macedonia does not disprove its Aryan character, and moreover, as Childe has shown, there is very good reason to conclude that there was a strong Aryan element in Troy II, with the culture of which the Macedonian Early Bronze Age culture, especially in its later phase, is closely connected. Diacritics of Barb-Aryans<sup>21</sup> are held to be high-handled cups, the possession of the horse (in a herding fashion like the Reindeers today), and finally, after their arrival in Thessaly and Peloponnesus, Minyan pottery. But certainly in its later phase the Macedonic/Anatolian civilization possesses all these diacritics, except the last and that it would have possessed of itself,

<sup>21</sup> Compare to “Barbarians” i.e. “Barb-Aryans”- ‘Blubbering Aryans’ in plain Koine\*.

\* “Koine”- ancient Macedonic ‘*Esperanto*’, a common language shared by various peoples of the antiquity; as a lingua franca it was introduced at the close of the classical period, and spread in the wider Mediterranean area by Filip II and Alexander III of Macedon.

had not the further internal development of Proto-Minyan been in one case interrupted by other influences, and in the other overlaid by the influx of the new-developed southern ware. The 'Proto-Minyan' elements (which Childe was also the first to recognize) in the pottery of the 4th Thessalian Period can also now be accounted for as of Macedonian origin. On the whole the strongest argument for identifying the Macedonian infiltration into Thessaly with the entry of Aryan-speaking people into Thessaly and Peloponnesus is that there are no traces of any other civilization which in time and place fulfill the requirements of the problem, unless we suppose the Barb-Aryans passed through Macedonia in a single momentary wave, leaving no traces.<sup>22</sup>

This initial Barb-Aryan element in the Macedonian race would be subsequently reinforced on three occasions, first by the returning 'Minyans' in Chalcidice; next by the foundation of Mycenaean settlements, and finally by the *Lausitz people*, who were perhaps Veneti or Gaul and would reintroduce a fresh Aryan strain into the already Aryanized or Aryan stock.<sup>23</sup> This is logical conclusion based on the archaeological artifacts which proved the communication and economic migrations along the ancient trading routs, as the *Amber Road*, and as far as today Anglia (anglicized *England*).

But, the Macedonic-Aryan homeland remained archaeologically distinctive unit throughout the Neolithic, Bronze and Iron Ages as well. As already mentioned above, the archaeologist Antonis Kotsonas in his paper "Why was there no Dark Age in Macedonia?" very clear explained this fact: "*For most of the 20th century, the transition from the Bronze to the Iron Age over much of Greece and the Aegean was widely referred to as the 'Dark Age'. Interpretations of the period in Macedonia, as elsewhere, were often colored by stories of migrations and invasions. Nonetheless, the terminological consensus over the labeling of this uneasy period as a 'Dark Age' did not extend to Macedonia; the term Early Iron Age was systematically – and emphatically – preferred instead. The reasons for this idiosyncratic choice are not explicitly referred to in relevant literature, but will be shown to depend on: the conceptual load of the two terms; disciplinary constructs concerning the prehistory of Macedonia; and the different historical trajectories of Macedonia and the southern Greek mainland in the Late Bronze Age.*"<sup>24</sup>

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<sup>22</sup> "Etymology and the European Lexicon. The Pre-Greek Substratum Revisited" by Biliana Mihajlova, p. 80; *Roots of Europe - Language, Culture, and Migrations*, University of Copenhagen, 2012.

<sup>23</sup> Walter A. Heurtley: "Prehistoric Macedonia - An Archaeological reconnaissance of Greek Macedonia (West of the Struma) in the Neolithic, Bronze, and Early Iron Ages"

<sup>24</sup> "Why was there no Dark Age in Macedonia?" by Antonis Kotsonas, Solun Archaeological Museum: [https://www.academia.edu/2295358/Why\\_was\\_there\\_no\\_Dark\\_Age\\_in\\_Macedonia](https://www.academia.edu/2295358/Why_was_there_no_Dark_Age_in_Macedonia) (a study that was recently removed because of the intervention of the 19th century politically biased Eurocentric censorship of the Conventional Historiography).



The autochthonous Barb-Aryan nature of these people was undoubtedly confirmed by the recent genetic researches. Geneticists, studying the human DNA note that a Y-Chromosome genetic marker which they named, according to Y Chromosome Consortium, Haplogroup R1a1 (HG3 according to Rosser 2000 nomenclature), is the most common among the Macedonic-(Barb)Aryan populations in Europe and Indo-Aryans in India, at 47% and 30% respectively. If we do the math, using the published statistics, we see that in Europe 61 million Macedonic-speaking males have this primordial genetic marker, but on the Indian sub-continent, the number is almost four times higher, at 240 million males.

Some may argue that this genetic and linguistic affinity is due to the more recent arrival of the Vedic Aryans from India into Central Europe, Eastern Europe and to the Macedonian Peninsula. However, such a recent migration from the Southeast Asia would have also picked up and brought a Finno-Ugric genetic marker Haplogroup N3 (HG16 of Rosser's nomenclature) to the Macedonian Peninsula, since it is widely distributed in Russia and Ukraine, between the Black Sea and the Baltic Sea (Rosser et al. 2000). But that's not the case. Haplogroup N3 genetic marker has not been found either south of the Carpathian Mountains, Central Europe, nor in the Macedonian Peninsula.<sup>25</sup> More than 20,000 years old Paleolithic Haplogroup I genetic marker was found instead. The highest frequencies of this even older gene have been found in the Macedonian peninsula, and is a likely signature of a prehistoric population flourishing after the Last Glacial Maximum (Marjanović et al. 2005, Peričić et al. 2005). This indicates that the Macedonic populations carrying the Haplogroup I and later R1a1 have been present in the Macedonian Peninsula from at least 10,000 years ago, long before the Finno-Ugric or any other known population spread into Northeastern Europe, Russia and Ukraine.

On the grounds of an overall chronological analysis, in Macedonia have been identified three stages of the Neolithic era, classified as Early, Middle and Late Neolithic Ages. They are in

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<sup>25</sup> This scientifically confirmed fact debunks the "5-6th century Slavic migration" falsification.

relation with the cultural horizons in the Macedonian Peninsula at large, above all with the first Balkan-Anatolian agricultural communities: Anzabegovo-Vršnik, Porodin, and Zelenikovo, rather than with the later Starčevo, i.e. Vinča-Tordoš compounds and the compounds at Karanovo, Proto-Sesklo, Sesklo and Dimini. Each of the second-mentioned cultural compounds has been classified as later sub-group, according to their specific development of stylistic features and chronological definitions.

Nonetheless, worth to mention is, that, along with their ethno-genetic evolution and development one factor remained always the same for Macedonians – their own ancestral ethnonym and the ethnonym of their ancestral homeland *Macedonia*, a name that has endured the ravages of time and remained unchanged to this day. It is recorded in the Old Testament<sup>26</sup> and in all the ancient sources, spanning across the last 4 millennia, something that cannot be said for any other of today's modern nations or countries.

Macedonia itself was seen in antiquity as divided roughly between the northern highlands, referred to as *Upper Macedonia*<sup>27</sup>, and coastal plain of the northern Aegean, commonly referred to as *Lower Macedonia*<sup>28</sup>. The mountains form a double horseshoe, hemming in the rich, pleasant farmlands above the Gulf of Therma. The capital Bella was in the plains. It was a land of many natural resources, including rich farmland, abundant pastoral wealth, large deposits of basic and precious metals, and especially abundant supplies of timber and its by-products which were in short supply in the southern Aegean. Its often rugged terrain, continental climate, and its location, 'the node of connections between both north/south and east/west', made Macedonia a land that produced a 'tough people'. Already in the so-called 'Classical' period the country had an infrastructure of roads and fortresses, administrative and religious centers in Bela (Lat. *Pella*)<sup>29</sup>, Egej (Lat. *Aegae*), and Dion (or *Dium*), and a brisk trade in timber and pitch. According to K. Dahmen coinage first appeared in archaic period Macedonia (800-480 BCE), representing different tribes, myths and cities, and showing wide-ranging influence on the Peloponnesian, Persian, and Thracian city-states. As from Macedonia's earliest history these resources made the land a target for its neighbors. Macedonia was surrounded by numbers of often hostile populations, whose frequent incursions were certainly part of the chemistry that made the Macedonians a 'tough people'.

To the east of Macedonia were the *Thracians*, whose resources and lifestyle paralleled those of the Macedonians in many ways. The *Thracians* appear in Homer's *Iliad* as allies of Ilion. *Thracians* were not different from the other Macedonic tribes, and their historiography is just another *post factum* genealogical construct, meant to account for historic divisions among the populations of later period. Mythology gives us the answer of their origin through their mythical ancestor named *Thrax*, son of the war-god *Ares*, which was of clear Macedonic origin. This was clearly emphasized in the Alexander III of Macedon' proclamation inscribed on stone plate after subjugating Athens: "If thy strength had only been equal to thy purposes, Demosthenes, never would the Athens have been ruled by a Macedonian Ares."

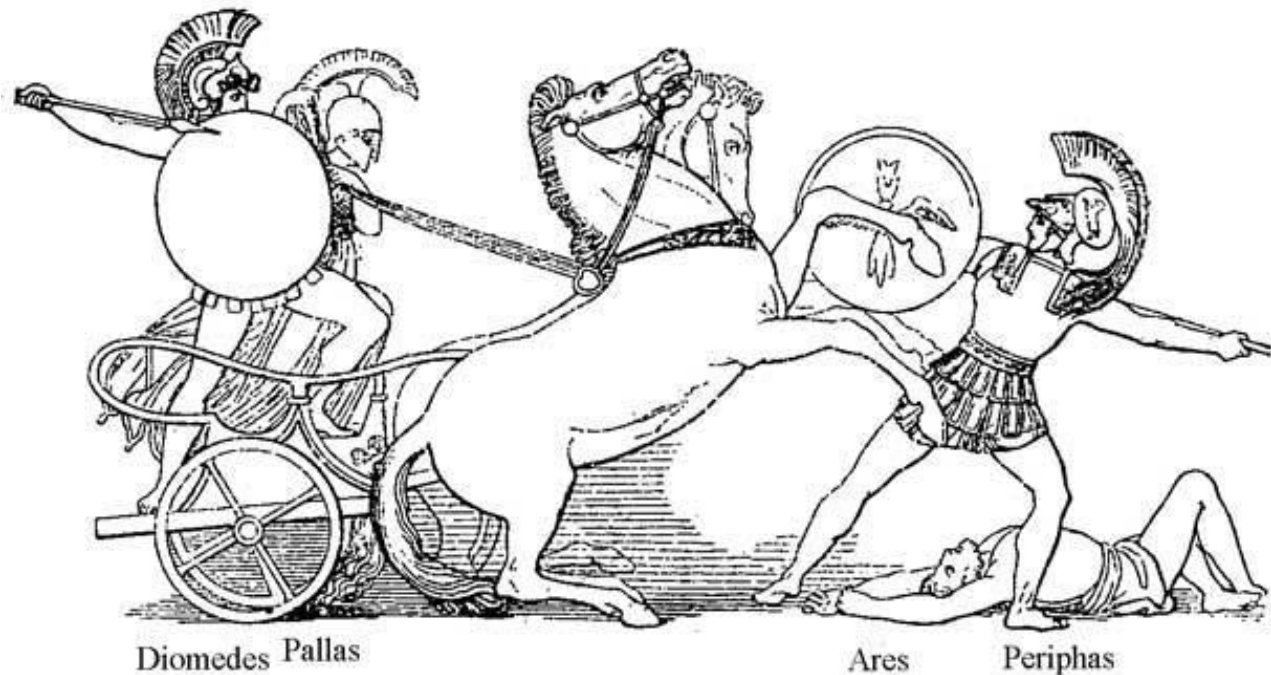
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<sup>26</sup> The oldest books of the Old Testament were written in the 5-3 centuries BCE, and they mention the kingdom of Macedon and its navy, thus testifying the developed Macedonian civilization as from the 1st Millennium BCE.

<sup>27</sup> Roughly today Republic of Macedonia.

<sup>28</sup> Aegean Macedonia

<sup>29</sup> *Voicing Assimilation*. The /b/ and /p/ are identical in pronunciation (both are bilabial stops), differing only in their Voice-parameter; /b/ is Voiced, while /p/ is Voiceless (describe/description). In Russian, for example, it's Regressive Assimilation - the Voice parameter of the final consonant in a cluster becomes the parameter of the whole cluster. So the Russian preposition *в* (v), meaning 'in', is pronounced /f/ when its object starts with a voiceless consonant (example: *в'хотеle*).



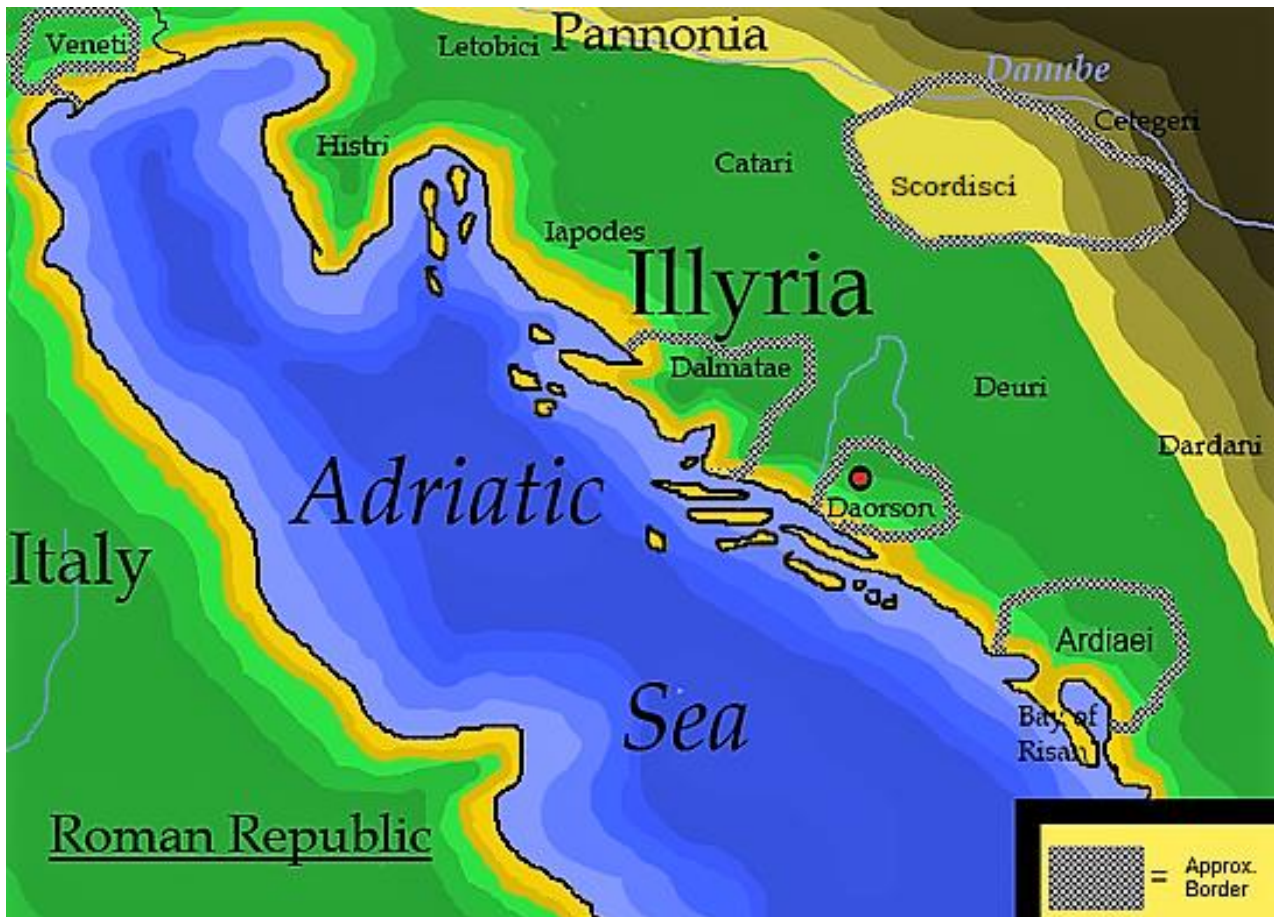
Diomedes Pallas

Ares

Periphas

Until the time of Filip II the only wars fought by Macedonians had been to beat off inroads of the forest folks from along the lower Danube (Scordisci, Triballi, Getae), or raids of the equally wild Gaul-Illyrians and Scythian horsemen, from the northwest and northeast respectively.

Northwestern frequent hostility between the collective group of tribesmen, called in Latin '*Gaul-Illyrians*' by the Romans (these tribes never called themselves "*Gauls*" nor "*Illyrians*" whatsoever), and the Macedonians was not the result of any long-standing animosity but rather the consequence of periodical proximity. First Gaul-Illyrian pillaging incursions in Macedonia were noted already in the 9th century BCE. In the 4th century with the growth of Macedonian power, the Gaul-Illyrians were repeatedly and heavily defeated several times, and from the vicinity of Macedonia they retreated further northward. Moving back from Matia and beyond the lake Skadar (*Skutari*, *Scodra*) they dwelled into Dalmatia and nearby regions along the Adriatic coast, thus named as *Illiricum* by Romans, and spread further northwest until the Alps, in the region known as *Gallia Cisalpina*. In any case the Latin exonyms '*Illyricum*' and '*Graecus*' had nothing to do with ancient Macedonia or adjacent regions, not until the Roman invasion on Macedonian Peninsula in the 2nd century BCE.



On the relations of Macedonians with their southwestern neighbors, the Epirote tribes, little is known until the 4th century BCE, when it became the policy of the Macedonian kings to ally with these closest neighbors, especially with the *Molossians*, in part to forge a common defense policy from external raids. Olympia, originally named Poliksena (Lat. *Polyxena*), the mother of Alexander III of Macedon, was a Molossian princess, daughter of the king Neoptolem (Lat. *Neoptolemus*), showing very close relations between Molossians and Macedonians.

In the south Thessalian elite society also maintained close connections both to the Macedonian kings and to individual Macedonian aristocrats, endowing these relations rooted in the immemorial times of their ancestral Aryan/Hyperborean/Pelasgian origin. This region, called *Magnesia* in archaic times, to the ancient historians was known as part of Macedonia long before the rule of Filip II and Alexander the Great. The tribe of *Magnets* (of non-Danaan origin!) was mentioned by Homer as well.<sup>30</sup> The Semitic-Danaan settlers (later named by the Romans *Graecus*, i.e. *Graecus*), when they first came from Afrika to Macedonian Peninsula in the second millennium BCE they

<sup>30</sup> Nelson in “*Homer and Mycenae*” (London, 1933, 58), and Thomson (1954, 134), trace the origin of Magnets somewhere north, from where they came to Thessaly - from the river Vardar by crossing the Mt. Olymp; while being protected by „*Poseidon from the Macedonian city of Petra in Pieria*“. They appear in central Balkans together with *Macedoni*, *Minyi* (Miničev), *Lapiti* (Lapovo), *Tiroi* (Sirakovo), or *Flegriti*. Blegen (AJA, 1897, 32, 146), as well as Papastavrou (1972, 18), dated them between 3200-2600 BCE, under the common ethnonym *Eols* (or *Æols*, meaning movable, motley, multiethnic).\*

\* Macedonians and the *Æolian* tribes in *Æolis* (later named *Thessaly* of which *Magnesia* was part) belonged to the one and same Upper Neolithic substratum of so-called *Chalcolithic Culture* (6500-3100 BCE), a period of Copper Age, also known as the Eneolithic/Æneolithic, which is a phase of the earliest Bronze Age, before the time when metallurgists discovered that by adding tin to copper they can form the harder bronze.



thought that the forebears of Macedonians were *Kentaurs*, men above and horse beneath. Renown horsemen even before the time of Filip II, the Royal Companions who accompanied and advised him in all campaigns were no more than the owners of the biggest horse herds.



*Caranus fonde la Monarchie des Macedoniens*

*Caranus de la famille des Heracles ayant consulte l'Oracle pour savoir de quelle maniere il pourroit regner; il luy fut respondu qu'il devoit establi son Empire au lieu ou il feroit combat par les cheneux ce qui est dejour; s'accomplir lors qu'il estoit entre dans la Macedoine il rencontra une troupe de ces animaux qu'une grande pluye avoit contrainct de quitter la campagne et de rentrer dans la ville d'elles il estoit estoient fuyez. Caranus les suivit et a la faveur d'un ventorage il se rendit maître de la ville; en chassa les Noms; et jeta de cette maniere les fondeurs de la Monarchie des Macedoniens laquelle sous plusieurs Rois eut la troisième du monde.*

According to popular tradition, mythological Macedonian king **Karan** (Lat. *Caranus*), the brother of Fidon, gave a beginning to that first great European kingdom which some politic and warlike rulers at length rendered so illustrious. Before his time the most numerous and prosperous Macedonic tribes were the Paiones and Brygians (later *Phrygians* in Asia Minor), but they were still a nation disunited by quarrels between the local chelniks<sup>31</sup>. He was the one who founded Aegei, the first capital of Macedon.

After some obscure reigns (*Coenus*, *Tyrimmas*) **Perdika I** (Lat. *Perdiccas*) mounted the throne. He is said to have been a brave, able, and fortunate king. But of the particulars of his reign we are not informed. **Argei** (Lat. *Argaeus*), and his son **Filip I** (Lat. *Philipos*), were embroiled with the Gaul-Illyrian invaders from northwest; and the latter prince lost his life in a battle with those tribes. Macedonians were also severely harassed by Tribalian-Thracian hostilities, but they did not despair of future success. After another defeat from the Gaul-Illyrians, they carried their infant king **Evrop I** (Lat. *Aeropus*) into the battlefield in a cradle, and were so animated by his presence, that they routed the enemy with great slaughter, and for the next few centuries these marauding tribes stayed at large from Macedon.

**Alket** (Lat. *Alcetas*) apparently enjoyed a peaceful reign. Thenafter, at the beginning of the late sixth century and lasting until 479 BCE, Macedonia had been an appendage and tributary of the Persian Empire, and Macedonian troops had even fought alongside those of Persia during the Great Persian War (480–479 BCE). This old Macedonic-Persian symbiosis remained very alive in the fourth century BCE during the Macedonian campaign in Asia: - Alexander's own prayer at Opis in 324 BCE clearly decrees the established coalition between the two ruling classes of Europe and Asia: Macedonians and Persians.

<sup>31</sup> "Chelnik" - a 'chieftain' or 'leader', literary 'frontman' in plain Macedonian.

However, it's not until the late 6th century BCE that the first truly historical monarch, **Amynta I**, appears, but it is this monarch's son, **Alexander I**, who truly inaugurates Macedonian history. In the period after this early Alexander, Macedonia is disrupted by internal conflicts, power struggles between various members of the royal Aegead (Lat. *Argead*) clan, and was often ravaged by external forces ranging from the southern Peloponnesian city-states to Asian Persians and Macedonia's tribal neighbors on the north.



Above: the appearance of the Macedonic light cavalry from the region of Paionia (Upper Macedonia)

**Alket II** (Lat. *Alcetas*), brother of **Perdika II** involved himself in a contest with the Athenians, by encouraging the revolt of Potida; and the Athenians, in response, instigated the Thracian king Sitalk (Lat. *Sitalces*) to invade Macedon. Success attended the first efforts of the Thracians; but, after they had repeatedly experienced the valor of the Macedonians, and the policy of Perdika II averted the storm. He stipulated a truce with part of Tribali-Thracians, and gave his sister in marriage with an ample dowry to Sent (Lat. *Senthes*), a relative of Sitalk, and, employing him as a mediator, procured the retreat of the Tribali-Thracians. His nephew Aminta II, who had joined the enemy in the hope of obtaining the crown, was driven into the obscurity of retirement, and did not again attempt the dethronement of the reigning prince.

Next capable ruler of Macedon was the grand-grandfather of Filip II, **Arhelai I** (Lat. *Archelaus*, 413-399). The period between the death of Archelai in 399 BCE and the accession of Filip II in 360/359 BCE saw no fewer than eight Argeadae on the throne, and only one of these, Amynta III (391-370/369 BCE), can be said to have provided the strong, stable leadership of his 5th-century predecessors and 4th-century successors.

**Arhelai II**, a natural son of Perdika II, murdered his legitimate brother and seized the throne.<sup>32</sup> He also put to death his uncle Alketa II and his cousin, from whose pretensions he apprehended disturbance. The stain of these enormities he endeavoured to remove by attending to the general welfare of his subjects, and by patronising literature and genius. He studiously provided for the military defense of the kingdom, and did not neglect the concerns of naval equipment, to which his predecessors had paid little regard. According to his contemporary Thukydides, historian who

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<sup>32</sup> This part of the Macedonian history is differently related. Some writers have spoken of two princes of the name of Archelaus, father and son, but, as far as we may judge from Diodorus, this is an unauthorised division of one into two. The Archelaus of this historian appears to have been the prince who is mentioned by Plato.

knew the Northern Aegean well, “*Arhelai built castles, forths and straight roads, and he invested in war equipment, horses, armor and other weapons, more than all of his predecessors put together.*” Having given offence to a favorite courtier, he suffered that fate to which he had subjected his unoffending relatives. His son **Ortse** (Lat. *Orestes*) succeeded to the throne; but **Evrop II** not content with the dignity of guardian or protector, assumed the sovereignty.

**Pavsani**j (Lat. *Pausanias*), son of the usurper filled the throne for only one year, before he was assassinated by Aminta III (descendant of the first Alexander), who did not, however, long enjoy the crown in peace, being driven into exile by the joint efforts of the reappearing Gaul-Illyrian invaders and the malcontent of the Macedonians under lead of **Argei II** (Lat. *Argaeus*), the brother of Pavsanij. After the usurper had reigned for two years, he was attacked by the Thessalians, who restored the throne of Macedon to **Aminta III**.

Below is the list of the Macedonian kings from the Aegead (Lat. *Argead*) dynasty, spanning from 9th to 4th century BCE:

Macedonian kings from the Legendary Period:

**Karan** (Lat. *Caranus*) 808-778 BCE

**Koen** (Lat. *Coenus*) 778-? BCE

**Tirima** (Lat. *Tyrimmas*) around 700 BCE

**Perdika I** (Lat. *Perdiccas*) ?-678 BCE

**Argej I** (Lat. *Argaeus*) 678-640 BCE

**Filip I** (Lat. *Philipos*) 640-602 BCE

**Evrop I** (Lat. *Aeropus*) 563-533 BCE

**Alket I** (Lat. *Alcetas*) 533-503 BCE

**Aminta I** (Lat. *Amyntas*) 503-498 BCE

Macedonian kings from the Historical Period:

**Alexander I** “*Philhellene*”, 498-454 BCE

**Perdika II**, 454-413 BCE

**Alket II** ruled 411 BCE

**Arhelaj I** (Lat. *Archelaus*) “*Philhellene*”, 413-399 BCE

**Krater** (Lat. *Craterus*), 399 BCE

**Ortse** (*Orestes*), 399-397 BCE

**Evrop II**, regent 399-397 BCE; king 397-395 BCE

**Arhelaj II**, 395-394 BCE

**Aminta II** (Lat. *Amyntas*) “*the Small One*”, 394-393 BCE

**Pavsani**j (Lat. *Pausanias*), 392 BCE

**Argej II**, 392-391 BCE

**Aminta III**, 391-370 BCE

**Alexander II** (*Philhellene*), 370-368 BCE  
**Ptolem Alor** (Lat. *Ptolemy Alorus*), 367/6-366/5 BCE  
**Perdika III**, 365-360 BCE  
**Aminta IV** “*the Horse-breeder*”, 360-359 BCE  
**Filip II**, 359-336 BCE  
**Alexander III** (the Great), 336-323 BCE  
**Filip III Aridej** (Lat. *Arideus*), 323-317 BCE  
**Alexander IV**, 317-309 BCE

...

For much of its history Macedonia was a land dominated by aristocratic elites. Tit Livy<sup>33</sup> in 25 BCE said that the “*Macedonians, Thracians and Illyrians were a non-standard ferocious nations*”, while the Syrians and Asiatic “*Greeex*” (Lat. “*Graeci*”) here are “*useful human race, born to serve...*” – “*Macedones, Thracisque et Illyrii errant, ferocissimae omnes gentes, hic Syri et Asiatici Graeci sunt, utilissima genera hominum et servituti nata...*”

Nevertheless, the role of Macedonian woman was emphasized and important, reflecting the past prehistoric ages and the worship of the female *Mother-Goddess Mō(Ma)*, that left deep traces in the later patriarchal Macedonian society. Examples of the strong female influence in Macedonian society of the antiquity was drastically shown through personalities like **Evridika I** (lat. *Eurydike, Euridice*, Filip II’s mother)<sup>34</sup>, **Olympia** (i.e. Polyxena, Alexander’s mother) or **Kleopatra VII** (lat. *Cleopatra*) the Queen of Egypt. Macedonian Queens of ancient times with their executive power had no equal among the female figures in the rest of the ancient world. For comparison, the city-states and later Roman women had no property, no rights to vote, nor rights to decide in any of the public affairs and social structures, and were treated as mere slaves.<sup>35</sup>

As a result of modern scholarship, Filip II has emerged from behind the screen of an Eurocentric politically biased vision of events. No longer blinded by the power of Demosthenes’s ringing accusations, most modern scholars now see Filip as an independent monarch who not only expressed his personal ambitions, but also maintained Macedonian sovereignty against other Balkan neighbors.

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<sup>33</sup> <https://en.wikipedia.org/wiki/Livy>

<sup>34</sup> Evridika I (lat. *Eurydike, Euridice*) Linkestian princess, wife of the Macedonian king Aminta III, mother of Filip II of Macedon. She fell in love with her son-in-law Ptolem of Alor (lat. *Ptolemy Aloros*, her daughter’s husband) and killed her own daughter to keep him for herself. She is the main suspect in the death of her husband Aminta III (poisoned). Then she eliminated her son Alexander II too, who became the king at the place of his assassinated father.

<sup>35</sup> See more here: <https://clemson.academia.edu/ElizabethCarney>



## ANCIENT MACEDONIA IN THE FOURTH CENTURY BCE

Macedonia was rich area with vast plains filled with grain, with herds spread across the pastures, gold and silver mines, and its population in the first millennium BCE was increasing very rapidly. The Macedonians were soldiers and furnished with physical strength and courage chiefly, despising the cunning Danaans and Persians, who did the trade work and who returned the contempt with interest. But its military power at the beginning of the 4th century BCE was still far from corresponding to Macedonian demographic size and overall capabilities. This discrepancy was partly due to the backward social structure, where the noble cavalry was quite numerous and well trained, while the bourgeoisie peasants in Macedonia still played a supporting role because of their disproportionately smaller numbers within the army (unlike the ancient city-states on the Peloponnese where they formed the core of the hoplite armies), and partly because of the king and nobles who neglected their military significance.



The weakness of Macedonia was also due to its internal divisions and quarrels - smaller local dynasties from Upper Macedonia (those in Timfaia, Elimiotia, Lynkestia, Paionia, Pelagonia, Antigonae, etc.) often refused to obey the authority of the Aegead (Lat. *Argead*) dynasty from the capital in Aegae and later in Bela (Lat. *Pella*), as well as Aegead's themselves who suffered from frequent dynastic quarrels. The history of Macedonia until the rise of Philip II (Lat. *Philip*) is described as random shift of periods of unity and periods of anarchy. When a king from the powerful Aegead (Lat. *Argead*) dynasty will succeed to eliminate or overcome all his rivals and quell the power of dynasties in Upper Macedonia - the country experienced higher stability, progress and increasing development. Then it had a greater impact on neighboring and distant regions of Macedonia, the Macedonian coast, and the entire Macedonian Peninsula. But when the powerful king would've die, often killed, many candidates fought for the throne and weakened the power of Macedonia, which in such situations was threaten and frequently ridded by external marauders.

Macedonia proper, same as today (only with different invaders), in the 4th century BCE was under threat from all four sides: from Getiae and Triballian Gauls from north, by the Thracians led by king Berisad from the east, the Gaul-Illyrians from the north/west, and the Peloponnesian city-states from the south. Since the death of Archelai the Decisive in 399 BCE until the rise of Philip II, Macedonia experienced a very gloomy period of its history, marked by internal instability and frequent attacks from external enemies. The biggest immediate threat was from the northwest, when the Gaul-Illyrians united under the rule of king Bardil (lat. *Bardilis*). To repel the Gaul-Illyrians, who repeatedly managed to take large chunks of his kingdom, the father of Philip, Amynta III, in 393 and 383 BCE had to seek assistance from the neighboring Halkidian Alliance, led by the city of Olint (lat. *Olynthus*). But that proved as unwise and temporary solution, given that in 383 BCE the Halkidians wanted to keep a part of liberated territory. Amynta III managed to unite his kingdom again only thanks to the help of the then leading force, Sparta, which was unhappy with the growing power of Olint. After the death of Amynta III of Macedon, in 373 BCE, the Halkidian

Alliance supported the pretender from the other branch of the dynasty, so Alexander II, the elder brother of Filip, defeated his opponent only thanks to the help of Ifikrat, strategist-in-law of Thracian king Kote (Lat. *Cotys*). Alexander II then believed that he's strong enough to intervene in Thessaly, but collided with Thebes, the new driving force in the south of the Macedonian Peninsula. The famous Theban warlord Pelopida brutally halted the military advance of Alexander II of Macedon and demanded from him hostages as warranty, especially the young Filip, who at his age of 14 to 18 years had in this way an opportunity to observe and learn directly the political and military skills in Thebes. In 386 BCE Alexander II was killed by his brother-in-law Ptolem Alor (Lat. *Ptolemy Aloros*), who was also lover of the queen-mother Evridika (Lat. *Eurydice*).<sup>36</sup>



Left: statue of queen Evridika

Ptolem became governor, but he was killed too when Perdika II, the second son of Amynta and Evridika, reached maturity in 365 BCE. In 363 BCE Athens strategist Timotey occupied several fortified places in the Thermaic gulf, especially Pidna and Metone, very close to the Macedonian capital Bela (lat. *Pella*). Perdika was forced to accept peace-treaty that dwindled his kingdom. But he partly revenged by supporting the city of Amfipoliteon (Lat. *Amphipolis*) against Athens, and



managed to introduce a stationary Macedonian military detachment in this town. However, the

<sup>36</sup> [https://en.wikipedia.org/wiki/Eurydice\\_I\\_of\\_Macedon](https://en.wikipedia.org/wiki/Eurydice_I_of_Macedon)

most imminent danger still remained the Gaul-Illyrians from northwest. In 360 BCE the Macedonian army was beaten by king Bardil (Lat. *Bardyllis*) in a battle in which some 4,000 Macedonian soldiers were killed together with their king Perdika II.



Filip, then 23 years old, at the urgent General Assembly of the Macedonians Under Arms was proclaimed king and protector of his nephew Aminta IV.



## THE RISE OF MACEDON

The date of Philip's accession to the Macedonian throne remains in dispute. In his interpretation of the so-called 'Oleveni inscription' Hatzopoulos proposed a revision of the commonly-accepted date of 359 BCE to sometime between June and October of 360 BCE. The inscription is controversial, with many scholars believing that it refers instead to the reign of Philip V. Much of the controversy is discussed in Goukowsky, with an outline of the problems inherent in coordinating the calendars of the Athenians and the Macedonians.<sup>37</sup>

Philip II at the beginning of his reign had to face a particularly difficult situation, as the very survival of the kingdom of Macedon was threatened. All the neighbors were eager to gain benefit from this moment of Macedonia's weakness: the Gaul-Illyrians from northwest already held parts of Macedonian territory under their occupation, from the north daring Geti (lat. *Getiae*) and Triballians started to pour through the valley of river Morava toward Macedonia; the Thracian king Kote (lat. *Kotis*) of Odrisia threatened Eastern Macedonia; Halkidian city-states flanked by Athens throw an eye on Amphipoliteon (Lat. *Amphipolis*) and supported Argej, opponent of Philip, who had promised them to hand over the city.



<sup>37</sup> "Before Alexander – Constructing Early Macedonia" by Eugene N. Borza, 1999.

But Filip exhibits exceptional resourcefulness and astonishing diplomatic skills, and in this extremely desperate situation immediately introduces urgent military reforms. Faced with several external threats he realizes that first he'll need time, in order to fix the internal conflicts within his own kingdom, and then to face the external hazards. Then he begins with the rapid removal of all its opponents, including his very dangerous mother Evridika I (who previously assassinated his sister and brother Alexander II, and presumably his father Aminta III), and Argej II (lat. *Argaeus*), the most direct opponent for the Macedonian throne (which was also supported by Athens with a detachment of mercenaries). And most importantly – he immediately approached the gathering and training of new units for the Macedonian army. His ultimate purpose was to weld them into a professional military force, without attachment of race or domicile, and loyal to himself alone. He was able to create an army that was not restricted to campaigning seasons, and could operate and train all-year round. For his men this meant many miles of forced marches and extensive drilling.



The following transformation of the Macedonian Army with its regionally based units could not have been more complete.<sup>38</sup> At the centre of his army was a Macedonian core fired by nationalism and personal loyalty to the monarch. This was one of Filip's greatest ambitions (and successes) - organizing an army that was loyal to the king, and not to the Macedonian aristocrats. To achieve this, he took several measures. In the first place, he created new noblemen, so that the privileges became more common and less prestigious. The old aristocrats were compensated with dubious new privileges and land. This land was typically given in one of the newly conquered parts of Macedonia, so that the nobleman could no longer spend all his time in his native county, and loosened the ties with his own people. Thus, Filip created and surrounded himself with military aristocracy of the soil, a nation that is an army, an army that is of one nation - his own.

Among the privileges of the noblemen was the right to send one's sons to the royal court, where they would serve as pages of the king. The boys received an excellent education and learned to know people from all over Macedonia. At the same time, they served as 'hostages' and guaranteed the loyalty of their fathers. He used these well-trained men for frontal attacks. In a wedge-shaped formation ("*like a flight of cranes*", in the words of Polyaeus), they fiercely attacked their enemies. The commander was always in the first rank, and casualties among Macedonian officers were much higher, and it is no coincidence that Filip was lame at the end of his life. On the other hand, the cavalry men were inspired by this type of leadership and fought better. These noblemen ('Royal Companions') were to serve as cavalry men, and these army units were called *Itaeroi*<sup>39</sup>, i.e. "fast-heroes" (Lat. *Hetairoi*). When Filip became king, there were about 600 royal companions of *Itaeroi*;

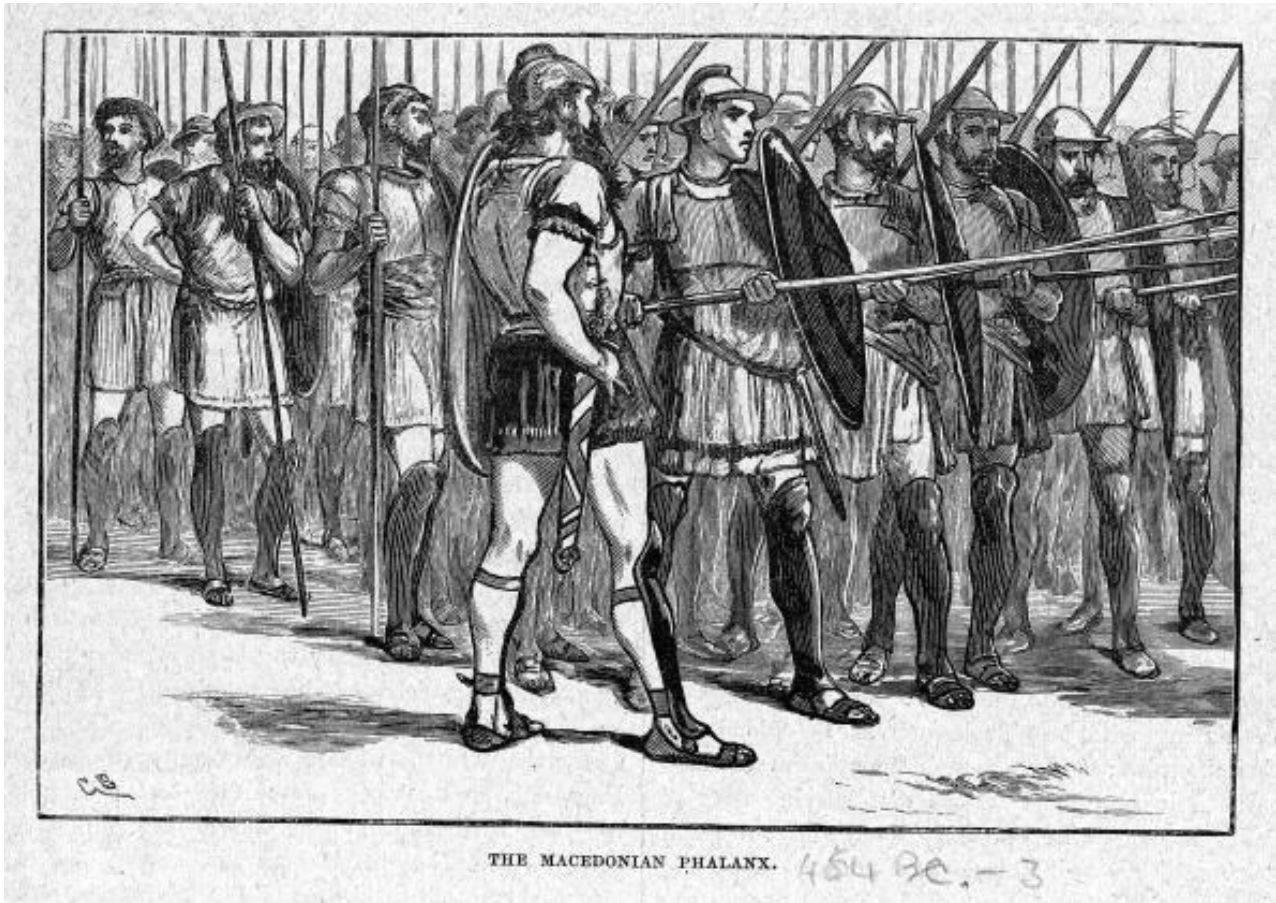
<sup>38</sup> "Conquest and Empire" by A.B. Bosworth, p. 273.

<sup>39</sup> "*Ita*" – fast pass, 'running' in plain Macedonian; *Eroi* – heroes.

when he died, more than 3,000. From these devoted noblemen Philip appointed seven 'Royal Bodyguards', who acted as the army's senior staff officers. These most trusted men were drawn from the elite unit of personal 'bodyguards', who aside from guarding the king's tent, also appear to have served as the general staff of the army. They were probably what we call today the "*Deep State*" of ancient Macedonia, the closest advisers and decision-making personal associates of Philip. The exact status of these 'bodyguards' is unclear, since on occasions they are mentioned as a fighting unit in some actions. Moving further down the hierarchy from the Royal Bodyguards, we come across the *Stratego*i (generals), who commanded individual units and, on occasion, divisions.



Finally, there is mention of the *Hegemones*, who act as subdivisional officers. All of the above were explicitly recruited from the Macedonian nobility. Then after there were the *Hyparchs* (commander of a brigade of two, three or four *Ile* squadrons; from 400 to 1000 men), *Ilarch* (commander of 200 horsemen “*Ile*” squadron), *Tetrarchs* (commander of 40 horsemen unit)<sup>40</sup>, *Lochagos* (commander of 512 men company, or 1 Falanka), *Dekas* (16 men - one file of foot-soldiers in the Falankas), until the very sole units of the common infantry soldiers - *Peshitairoi*.<sup>41</sup>



But, Filip needed time to conclude his army preparations. Thus his first international move was a peace treaty that he was forced to conclude with Athens. The peace treaty from 359 BCE acknowledged Athens supremacy over the two major harbors on the Macedonian coast, and gave to Athens full freedom to expand into Thrace and the possibility to retake their ex-colony Amfipoliton (Lat. *Amphipolis*). This diplomatic move freed the Macedonian king from immediate major threat from south, despite the temporary loss of Pidna and Metone, two strategically very important cities. Especially Metone, only twenty kilometers from the old Macedonian capital Egei, on the road that connects Macedonia and Thessaly. This unfair treaty shows the overall weakness of Macedonia in that moment. But this uneven agreement will not be honored for long...

The pace of restoring of the Macedonian power under Fillip's command was incredibly fast and efficient. For two years he gathered and trained exhaustively his new-model army with the best equipment and the best training of that time. The *Pešhitairoi* (literary "feet-runners" in plain Macedonian), which were founded by Filip's brother Alexander II, had been rearmed with a long spear with a length of up to 6 meters - *Zarissa*, a sword, light shield (*Pelta*), helmet, shin guards,

<sup>40</sup> See also “*Tetragonal*”, via late Latin from Koine ‘*tetragōnon*’ – four-angled; Macedonian: *Četiri* - ‘four’; Sanskrit: *Čatvari*.

<sup>41</sup> “*Pesh*” - ‘on foot’, “*ita*” - ‘hurry/cares’, and “*heroī*” - ‘hero(e)s’ in plain Macedonian; “*Peshadia*” - ‘infantry’ in today modern Macedonian.

and armor. The sheer offensive power of the six battalions of 1500 men was the unit's best defense. The falankas derived all its efficacy from concentration. They fought in close battle arrays, which could not be defeated in any way, as long as they kept their formation intact. Filip improved their force further by simply making it deeper with more rows and wider by more files.



Then he introduced the dreaded *Tsaritsa*, a 5 to 6 meters long lance, that had to be carried with two hands, and therefore, the Macedonian shield was inevitably less heavy. The body armor could be lighter too, because the *Tsaritsa*, being longer than anything the enemy would present, offered protection through its length. However, in a sense the *Tsaritsa* restricted offensive action as well. Obviously, a 5-6 meter pike could not be held in an overarm position and thrust downwards at the enemy. Rather, the Macedonian Falankas advanced at a steady walking pace with the aim of forcing back the enemy with a cohesive hedge of spearheads. These substantial changes in equipment required a much tighter and more disciplined falankas formation. On its own, the Macedonian Falanka was a relatively slow-mowing inadequately armored and vulnerable formation. But, as an integral part of a combined arms army it was an impenetrable iron wall, a grinding war-machine ideally suited to its task.



With these essential modifications Filip created an undefeatable tool of war of the Macedonian military power. The Macedonian Falanka's (Lat. *Phalanx*), a military formation composed by professionally trained elite infantry corps, it will represent and will be the backbone of Macedonian empire in the next two centuries.<sup>42</sup> Nonetheless, Filip, for the first time in history, saw the great potential of joint and coordinated action of infantry and cavalry, and introduced new auxiliary military units, such as the engineering and communication corps. Many of these specialized units were formed of allies and neighboring tribesmen, tributaries to Macedon. The armies of Macedon were in fact a composite army, with a strong Macedonian core and trained auxiliary units, a much more complex and versatile force than any of the armies before. Still,

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<sup>42</sup> At the beginning the soldiers of Macedon were equipped with a Phrygian helmet, painted in the colors of the *ilè* (i.e. squadron, a 200 men unit). The elite cavalry was called '*Agema*', and counted also 200 men per squadron. Only the *Agema* under the direct command of Alexander counted 400 units. Later, they were equipped with a more simple Boeotian helmet, a shield, a double ended lance, the *xyston*, and a curved asymmetric sword, the *Kopis* or *Machaira*.

Macedonian Army was tactically anchored around the Falanka's elite infantry formation, which was complemented and assisted with cavalry and various types of light infantry, light cavalry, engineering, communication units, etc.

Much of the historical literature places a great deal of emphasis on the use of the heavy cavalry (the 'Royal Companions') as the instrument of decision in battle. Whilst it is true that it was the cavalry that would penetrate the enemy's line, and thereby inflict the killing blow, it is simply inaccurate to describe just one force as the instrument of decision in combined arms operations. The instrument of decision was the Filip's superb army in its entirety, not just one section of it.



The revolutionary measures taken at the beginning of his reign changed fundamentally the overall situation and total combat level of the Macedonian Army. What he achieved in the first months of his reign Filip II could put to test already in the spring of 358 BCE, when he penetrated along the valley of the river Vardar in Upper Macedonia (then again an independent kingdom of Paionians). This first consolidating move of Filip secured the northern borders, and significantly strengthened the Macedonian Army with numerous and excellent Paionian cavalry from the cities of Belazora, Antigona and Belagonia (i.e. *Pelagonia*). Upper Macedonians, which after the death of the king Agis for practical reasons of defensive alliance were eager again to accept the centralized rule of Aegead (Lat. *Argead*) dynasty and re-unite with Lower Macedonia with capital in Bela (Lat. *Pella*). Until the 8-7 centuries BCE Paionians were the major Macedonic tribe, and rulers of the whole central Macedonia and Thermaic Gulf, with their homeland along the river Vardar valley. But, 5th century Persian invasion drastically weakened their independent Paionian kingdom and favored more southwestern Orestians instead.

Thus, after the first step of reuniting the Upper and Lower Macedonia, Filip moved toward west, to even his personal debt with the Gaul-Illyrians. As reported by the ancient sources, in a terrible and

bloody battle that ensued afterwards, Filip had won decisively, and the king Bardil was killed on the battlefield. Gaul-Illyrians had very tight, but passively-defensive square formation, which was no match for the perfected war-machine that Filip unleashed on them. Under tremendous impact of disciplined Macedonian Falankas the Gaul-Illyrian front lines crumbled, and whole detachments on their side were annihilated by the Macedonian pikes. It is said that some 7000-9000 Gaul-Illyrian warriors remained slaughtered on the battlefield, together with their king.

Right after this magnificent victory Filip II ordered the construction of two fortresses in Engeleia and on the hilltop above Lychnid (Lat. *Lychnidus*, today city of Ohrid). The remnants of the cyclopean walls of these two strongholds can be seen even today in the recently excavated archaeological sites.



Long after this determining battle in the ancient sources there will be almost no notion of the Gaul-Illyrians whatsoever. They practically retreated and disappeared from the close vicinity of the Macedonian borders, and after this defeat resettled more northward, to Dalmatia and Bosnia. Alexander the Great, for their misfortune, will have to deal with them pretty soon, when on the notice of Filip's death they'll try once again to plunder in Macedonia. But, they discovered with dire price that the Alexander was the worthy inheritor of Filip II. The next appearance of the Gaul-Illyrians on the history stage will actually happen much, much later, as they will be noted in the Roman sources when the invading Romans from the west will come in contact with them. With this great victory the old Macedonian western border was firmly re-established along the mountain range west and north of the lake Ohrid, and Filip II manifested once again the firm and undisputed



rule of Macedon in the western parts of his kingdom.

Thus in 358 BCE Filip already feels powerful enough to step-in south, in Thessaly. Macedonians entered there in the autumn of 358 BCE, on the request of their Macedonian relatives and kin from the city of Larisa, who asked assistance for defense from the warlords of Fere. Having solved the problems in the relations between Larisa and Fere, Filip II retreated back to Macedonia. But during this short stay in Thessaly he also married Filina of Larisa, and with her he got the son Arhidei.



Filip II of Macedon was indeed a great general, a visionary statesman, but also a very clever diplomat. A man, who seems to have lived for his ambitions, and apparently had no real private life. Except, perhaps, for his final marriage, every woman in his life served a political aim. His grand strategy indistinctively encompassed all the instruments at the state's disposal: social, diplomatic, intelligence, military, economic. At this juncture it is worth while to remind ourselves of Liddell Hart's concise definition: *"The role of grand strategy - higher strategy, is to coordinate and direct all the resources of a nation, or band of nations, towards the attainment of the political object of the war - the goal defined by fundamental policy."* The final result was the most powerful state Europe had ever seen.

These were precisely the Filip's strengths and supreme virtues, as the first great European monarch that knew how to combine all the resources at his disposal for achievement of the fundamental policy. It's been altogether largely underestimated, and was quite amazing how seriously Filip took his duties as supreme arbiter, or how strong was the tradition that the King of Macedon's subjects had a right to an audience, at any time of day or night, when circumstances justified it. However, he fulfilled these and other of his duties with vigor. And, like all Macedonians, he was also a ferocious drinker, one of those dangerous drunks who doesn't show it on the surface one bit. Undoubtedly he was all threat, he radiated danger as the sun radiates light, and everyone who stood near him knew he was in danger of his life. That he was representing a very immediate danger for their bare existence, the city-states on Peloponnesus saw this coming through their diplomats and spies, because he was Filip of Macedon, in front of whom nobody and nothing in the world was safe in that moment.



Above: **the giant statue of Filip II of Macedon in the downtown of the modern Macedonian capital city of Skopje**

Meanwhile Athenians have failed to retake Amfipoliteon (Lat. *Amphipolis*), despite they had free hands because of the peace agreement with Macedonia. Their calculation that they'll have enough time to take over the city with long grueling war showed dead wrong. Then, in 357 BCE an unforeseen war erupted with their allies in the Peloponnese, so Athenians were forced to move their principal forces back in the south.

Filip, who had eliminated his immediate northern and western opponents, and who already had a sizable and tempered army, sees the opportunity and instantly crosses the river Strumon, takes the place of Athenians and seizes the Amfipoliteon. In order to sustain his efforts and to equip and maintain the integrity of Macedonian army Filip needed financial sources too. Thus, what he did is to bought off the Athenians by relinquishing his claim to Amfipoliteon, and he simultaneously entered into a secret pact with them: if they agreed that he should seize Pydna – a free city and not in their gift – he would conquer Amfipoliteon for them. Desperate foolishly the Athenians stepped into the trap. Filip had no intention of permanently relinquishing Amfipoliteon; it guarded the gold mines of Mount Pangaeus, and their bullion was essential for the financing of his projects.

So it came about that once he had defeated the Gaul-Illyrians in the northwest, and now by uniting the forces with the Upper Macedonians (i.e. Paionians and Syropaionians) he marched against

Amfipoliteon, in which, before his withdrawal of Perdiccas' garrison, he had taken the precaution to plant a pro-Macedonian faction - a '5th column', which, in spite of the brave resistance of the Amfipoliteans, betrayed the fortress to him. Nevertheless, although it was well-fortified city, after persistent and systematic siege Amfipoliteon could no longer resist the attacks of disciplined Macedonian Army, and the inside betrayal gave the final blow. But Filip didn't had any intention to



stop there. Immediately after the liberation of Amfipoliteon he took further military action against Pidna in the late 357 BCE, and by freeing it liberates completely the Macedonian coastal Pieria from Athenian presence. Then in the early spring of 356 BCE relentless Filip captures Potidaea too. To persuade the Olynthians not to call Athens to their aid, he handed temporarily Potidaea over to them. By means as dubious as they were masterful, he secured the gold mines, which brought him steady revenue of 1000 talents yearly.<sup>43</sup> Here he founded the city of Filippi, actually a military garrison to oversee the Pangaeian mines. He also gained the forests of Mount Pangaeus, which supplied him with timber for his fleet; he also isolated the Olynth, which he intended to devour at a later date; and, with the exception of Methone, left the Athenians with no foothold on the coast of the Thermaic Gulf. Once freeing these Macedonian cities Filip actually succeeds in expelling completely the foreign occupiers from Macedonia proper, and gave all the freed land from the traitors and foreign colonists to his royal companions.

Adjacent and still independent cities of Halkidian Alliance saw what was happening and quickly-switched the side and folded pact with Macedonia. Immediately after all this Athens realized what's going on, and hastily declared war to Macedonia, but Filip wasn't disturbed at all, because he knew that it will remain just a declaration of war for a long time, since at that time Athens wasn't able to assume any military action on other front until it settles the quarrels with the warring neighbors. So, in just three years of effective ruling, already in 356 BCE Filip II of Macedon was king of a powerful state, able to protect its borders and expand its influence on the

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<sup>43</sup> Filip's gold staters were the first regular gold coins to be struck in Europe.

whole Macedonian Peninsula. Macedonia was united again under a capable ruler from the Aegead (Lat. *Argead*) dynasty, and in a short time became once again a world superpower.

The Athenians, incapable to respond to Macedonian fast expansion tried immediately to forge new alliance with the Triballians north of Macedon, Odrisians in Thrace, and the Gaul-Illyrians of king Grave (Lat. *Grabeos*), but in vain. In 356/355 BCE Filip quickly and in one move defeats king Kersoblept of Western Thrace, the Odrisians, Grabej, another king of the Gaul-Illyrians, and Lipej, king of the Triballians. Also, at the request of residents from Thasos and Krenide (Lat. *Crenides*), he puts one Macedonian garrison in the inland colony of Krenide, that was to become *Fillipi*,<sup>44</sup> and immediately returns south to attack the last Athens stronghold on the Macedonian coast – the city of Metone. In these actions comes to the fore full professionalism, discipline and mobility of the Macedonian army, which already has the capability to act fast and simultaneously in different locations. Years of training and marching of his new model army have shown more than utile.

Filip did not limited his actions on rebuilding the natural boundaries of the Macedonian kingdom. According to the traditions of Macedonian ruler he got involved in the affairs of its neighbors as far as the south of Thessaly. Foreign interferences in Thessaly are frequent as of 369 BCE, and gain momentum and clear international dimension when the Third Holy War erupts in the spring of 355 BCE. The independent city-states on Peloponnese were divided in two major camps: on one side were the Thebans, Lokridians and most of the Thessalians; on the other were the tyrants of Fere, Foča (Lat. *Focis*), Athenians, and the Spartans (although restrained). Filip has no intention to stay out and to miss the opportunity that he clearly sees. The all-out war between his southern enemies was immediately seen by him as perfect chance to utterly defeat and subdue them.

In 354 BCE the war between Athens and Macedonia in principle continues, but without any military engagement, for one simple reason: Athens was completely kicked out from the areas near Macedonia.

In 353 BCE, on appeal from the old friends of Macedon in Thessaly, the Larisa *Aleuaditi*, Filip II interferes once again against the tyrants of Fere, Fočans, and their allies. First a winner in a partial engagement, he is then beaten hard twice by the Fočan leader Onomarh. The unexpected defeat was taken difficult because of the heavy Macedonian losses, but also because it ruse the doubts about the real capabilities of Filip and his military power. Filip's dignity was hurt, and if he wanted to preserve its allies in Thessaly and to bolster its reputation among his loyal Falankas he had to return tit for tat as soon as possible. Once returned back in Macedonia, in the winter 353/352 BCE, he picked and trained new army and invaded Thessaly again as early as next spring. First he occupied the harbor of Pag (Lat. *Pagas*), thus preventing the landing of additional troops led by strategist Hares from Athens. Then Filip II washed down with blood the humiliation received by Onomarh. At the place called Krokopole (Lat. *Crocus*-field) he inflicts him a tremendous defeat. According to sources Fočans lost between 6000 and 8000 people, Onomarh corpse was crucified, and 3000 prisoners were thrown in the sea. Filip occupies Pag and Fere and establishes himself as the leader (Archont) of Thessalian Confederation. For this purpose, among others, he marries Nikesipoli of Fere.

After arranging these things Filip goes further and partakes a march to the south toward the strait that connects Thessaly to Boeotia, Attica and Peloponnese – Thermopylae. But here he finds the pass blocked by military units of Athenians and Spartans, who rushed to the spot when they heard about the campaigning of Filip to the south. In this situation Filip wisely refuses to deplete his

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<sup>44</sup> Filip II of Macedon uses the extension of Macedonian administrative institutions, including the application of the Macedonian as opposed to local calendars, as an indicator of true Macedonian political consolidation in the region.

military forces by attacking Thermopylae and to inflict definitive blow to Foča (Lat. *Phocis*). This act will extend the duration of the Holy War with inevitable further weakening of both warring sides, primarily Thebes and Foča, but also of course Athens. He leans back and retreats in Thessaly and then north to Macedonia.

In just a few months Filip moved the war with Athenians from the neighborhood of Macedonia in the neighborhood of Athens. The first part of his plan for domination of the Macedonian Peninsula through the strengthening of his position in Thessaly was fully realized. But he is not calmed, as everyone would wish, and immediately sets on a march to the eastern Macedonian front, in Thrace and Propontida...



## SEIZE OF HALKIDIKI, PEACE WITH ATHENS AND THE END OF THE HOLY WAR

At the beginning of 351 BCE Filip conquers Heraion, fortress on the coast of Propontida. Athenians, seeing that Macedonians are endangering their colonies in the east and their supplies of grain from Skitia (Ukraine) through the Dardanelles, immediately make the decision to send 40 ships and 10,000 hoplites, almost the entire military capable population of Athens. Then the plan and the number of ships was reduced to 30, and then to 10, and the motion at the end it was completely neglected. Thus, in the summer of 351 BCE Filip had already achieved something that had not happened by then on the Macedonian Peninsula - one kingdom that had under its rule so large area: north of Thermopylae, and from Epirus and the Ionian Sea on the west to the Prepontida on the east. With the outbreak at the coast of the Marmara Sea, Macedonian Army definitely announced the coming of the new era of Macedonian domination in the Aegean.



The following year Filip devoted to the strengthening of his authority in Thessaly and Epirus. But already in 349 BCE he was forced to put under his control the remaining independent cities on Halkidiki, because of the city of Olint (lat. *Olynthus*), which decided to terminate the pact with the Macedonians. So, in the beginning of the summer in 349 BCE Filip sets ultimatum to the residents of Olint, asking them to hand over his half-brothers Arhidej (Lat. *Arrhidaeus*) and Menelaj that as traitors and former allies of Athens were hiding there. Olint refused to do so and requested military assistance from Athens. This time Athenians, who were anyway officially at war with Macedonia, forged an alliance with Olint and decided to send military aid of 38 ships and 2000 hoplites and 300 cavalry across the Aegean Sea, and ordered another 18 ships with

4000 hoplites from the Hellespont in Asia Minor to transfer to Halkidiki.

Although it seemed that this time Athens seriously tries to respond to the growing foreign power of Macedon, the circumstances didn't allow it. At the same time against them rose also one of their allies in Evbeia (Lat. *Euboeia*). Athenians unexpectedly suffered heavy losses, and Evbeia will regain its independence, as well as their military aid to Olint which arrives too late, the city has already been captured by the Macedonian Army and Filip. It was indeed his first great victory over a powerful city-state, and so ardent and hostile was his revenge that the very foundations of Olint couldn't be traced only a few years later, according to a statement of Demosthenes (in his 3rd Philippic). At the end of this campaign Athens once again suffered a serious defeat, on both fronts, in Evbeia and Olint.



After the fall of Olint all its inhabitants were sold as slaves, and the city was razed to the ground and was never rebuilt. It was also a strong and clear message sent to all communities around the Macedonian Peninsula – Macedonia will not tolerate hypocrisy and has all the means to punish traitors and anyone who threatens its integrity. This action of the Macedonian king would prove completely justified – the lesson was sent, and Macedonia and her undecided opponents will be spared of enormous human and material losses in the near future.

After englobing the rest of Halkidiki into his empire, Filip II estimated that in the best interest for Macedonia was to offer a peace to Athenians. That would allow him to utterly strengthen his positions and boost Macedonia as a central power of the Macedonian peninsula without risking larger military confrontation. Also he considered further weakening of the Peloponnesian city-states as they were still in war with each other. Remarkably skillfully, he continued to bolster the agony of Athens, Foča (Lat. *Phocis*), and other warring parties on Peloponnese. Athens, which in reality was no longer able to make war with Macedonia, in the spring of 346 BCE tacitly accepted the peace offer from Filip II of Macedon.

The Fočans, seeing that the Athenians with this peace agreement got a huge advantage, followed the procession and they too decided to offer a pact to Macedonia. Macedonian king gladly accepted it, thus gaining the far most convenient and the most powerful position in the finals of

the Holy War. After various negotiations and agreements, he was the only one who benefited from the desperate position of the warring parties, by forcing them to accept the hegemony of Macedon. In brief, the end of the Holy War was brought around without military operations and shedding blood, by simply allowing the enemies of Macedon to surrender to Filip and the superior Macedonian state. To him belonged the final honor "to officially free" the Oracle at Delphi, which was actually the cause for this Holy War.

With the formal end of the Third Sacred War and the creation of the Amfiktion Council (Lat. *Amphictyonic League*), ended the first phase of the reign of Filip II of Macedon. He consolidated the borders of Macedonia in all directions and fit it in her natural boundaries, which further will allow the elevation and expansion of Macedonia on cultural, economic and military plan and its full stabilization as nation and state. This was also the first ever kingdom of that size and kind in the history of Europe and beyond. The rest could only watch aside as their former regional powers slowly faded in front of the rise of Macedon, and how their once important and wealthy cities become peripheral provinces of the Macedonian empire. These peace agreements, that were extremely unfavorable for Athens and Foča, gave to Filip enough time to prepare his mighty Macedonian Army for the final campaign of conquest that will follow soon upon the rest of Peloponnese and the remaining city-states...





## MACEDONIA FROM AEGEAN TO DANUBE & FROM IONIAN TO THE BLACK SEA

After returning to Macedonia, Filip made some necessary changes and rearrangements in his internal policy. These regulations were followed by another military expedition toward northwest, against the Gaul-Illyrians. Filip seems (says an ancient historian) to have cherished an hereditary hatred to these marauder tribes who killed his older brother, and, either from this permanent animosity alone, or for some new offense, of which no particulars are recorded, he invaded Gaul-Illyrians, reduced many of it's villages to ashes, and returned with copious spoils.

In the spring of 342 BCE Filip II finally began the vast invasion on the rest of Eastern Thrace, until the Danube delta on the Black Sea. His intentions were to conquer and connect the maritime and river routes throughout and around the Macedonian peninsula, from the Aegean to Danube, and from the Ionian to the Black Sea into wide communication and commercial net. While conquering the rest of Thrace he also sent troops at the coast of Herson (Lat. *Chersonese*) and occupies this part of the Aegean coast. Then he comes and occupies the European coast of Marmara Sea. In the meantime the Macedonian fleet, with its accelerated construction pace and modernization, conquered the island of *Halonos*, a very important stronghold on the maritime route to Dardanelles. This was also a military exercise for the fast-growing and massively enhanced new corps of the Macedonian Army, the Navy.



In 340 BCE Filip tries to take-over Perint (Lat. *Perintus*) and Vizant (Lat. *Byzantium*), but without success. These two well-fortified city-states got a full and strong military and naval support from Athens, this time prompt to act, seen that the trade routes eastward, without which they could not survive - were directly threatened. Thus, the peace treaty from 346 BCE between Athens and Macedonia now was officially broken. And this time, fighting for their very survival, Athenians will come with all the remaining and available means at war with Filip II of Macedon.

Here, for the first time in the 4th century BCE will interfere Persia too, which across the Dardanelles and Bosphorus openly helped the city of Perint and Vizant, determined to resist.



The strong military aid by sea from Athens and Persia provided the means for defense and to resist the siege of the Macedonians. For the first time since 352 Philip suffers severe setback, if not defeat. And once again the Macedonian king must urgently rebuild his reputation in the eyes of his army and allies, and to show to the enemies that he didn't lost his military power. While still under the walls of Perint, he sees an opportunity for revenge and recovering of his image on Bosphorus, where some 230 merchant ships filled with harvest waited for the immediate danger to pass and to continue their sailing to Peloponnese. The Macedonians engaged in an amphibious military operation across the Bosphorus strait and captured the entire commercial fleet of Peloponnesian city-states. The surprise and unbelief of Athens was tremendous and this action helped Philip to cover the losses suffered at Perint and Vizant.

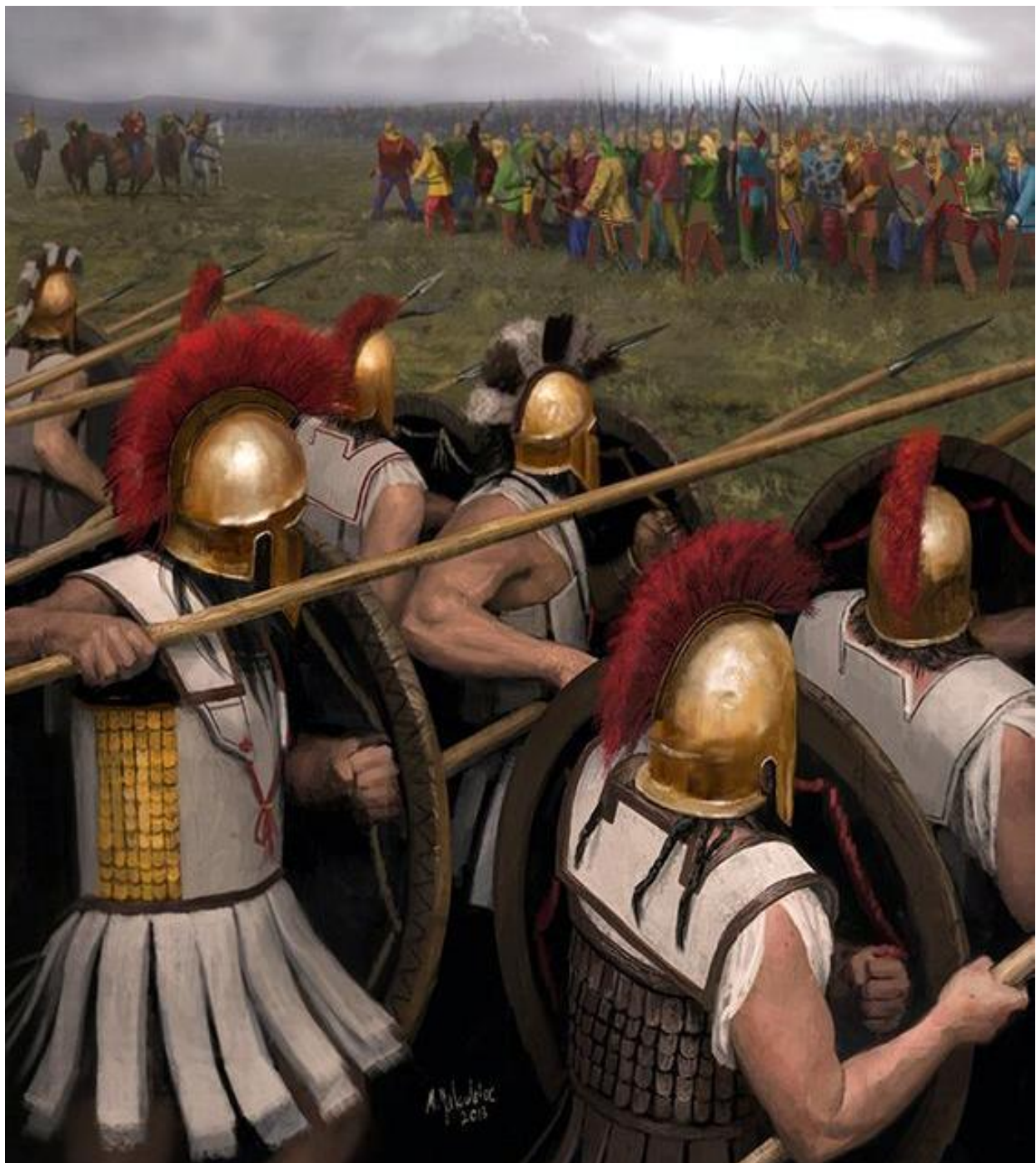
This sudden and unexpected blow had far-reaching consequences for the overall military and political moral of Athens, and crashed their last hopes that they nurtured with their relative success in helping Perint and Vizant defenses. Their fleet was practically gone, and their former naval supremacy was irreparably destroyed. Unlike them, that of Macedonia was rapidly growing. Philip ordered the construction of a great number of war-ships that will sail later under command of his son Alexander around the Indian Ocean and the Red Sea.

The fleet that Philip II managed to capture at the end made him the winner of the day. With the considerable treasures and merchant goods from this war-trophy he succeeded to sustainably reduce the heavy losses of his army suffered under the walls of Perint and Vizant. And also to mobilize fresh troops for the upcoming events.



## THE FALL OF THE CITY-STATES: BATTLE OF IRONEA

In 339 BCE Filip II is again warring north, against the tribes of Geti (Lat. *Getae*) near the Danube delta. A Macedonian army advanced toward the Danube, against the tribes lead by a Getian king Atea (Lat. *Atheas*), and in the battle that ensued, discipline prevailed over strength and superiority of number. It is said that 20,000 men, women, and children, were made prisoners on this occasion, but they were in all probability dismissed by the victors. The spoils, which consisted chiefly of cattle, tempted the neighboring Tribalians to attack the king on his return, and he was wounded in the thigh. The assailants were repelled, but the Macedonians could only save a part of the spoil. This attack was the more displeasing, as it was wholly unexpected.



But Philip had no time to properly recover. On the south, Amfisa and Thebes, which were until then subjects to the Amfiktionic Council and under Macedonian hegemon, unexpectedly switched the sides and declared war to Philip. On their side promptly joins Athens, seeing new hope for greater alliance against threat of Macedon. Thus began the Fourth Sacred War or also called "*Amfiktionic War*". Thebes attacked immediately the Macedonian garrison at Nikea. So, already in November 339 the mighty Macedonian Army led by Philip II appeared again in Thessaly, on their way to Beotia. This time the Macedonian king had no intention of stepping back – he passed around the strait of Thermopylae, which was once again readily blocked by Athenians and Beotians, who previously joined the Theban revolt, then he crushed the resistance at Elatea and broke in the plane of Kefis (Lat. *Kephisus*) which stretches from Foča (Lat. *Phocis*) to Beotia. After dividing strategically Thebes and Athens with his Macedonian Army, Philip sent an ultimatum to the Thebans to submit to his will and surrender to the Macedonian army. But the Thebans refused and decided to keep their side with Athens. Their decision was affected and caused mostly because of the general depreciation that the city-states from Peloponnese has always had toward the Macedonians - as foreigners and alien to them.

In the prevailing circumstances Philip decided categorical military show-off with invasion on Grevena and Amfisa, which he concludes successfully. Then he toke the Navpakt too.



Nevertheless, despite the fierce demonstration of his determination Philip II will try again to reach peaceful resolution without unnecessary and heavy casualties, and again sends his deputies to Athenians and Thebans with proposals for submission without war. All these negotiations toke a while of several months (?), and at the end his offer was refused again.

It was clear to all that the decisive battle is approaching fast. After years of tactical and strategic warfare and outmaneuvering, the decisive outcome was about to be revealed. And the showdown it finally happened in the summer of 338 BCE, in the locality called Ironea (lat. *Chaeronea*). This was the culmination of the Macedonian belligerent 339-338 BCE campaign in the south. There were certainly some long months with preliminary skirmishes until it came to this final confrontation, as Demosthenes alludes to a "winter battle" and "battle on the river" in his speeches, but no other details are preserved. Finally, on 2 August in the Kefis field, Philip deployed his army of 30,000 Macedonian Falankas made of heavy infantry and 3000 Horsemen.

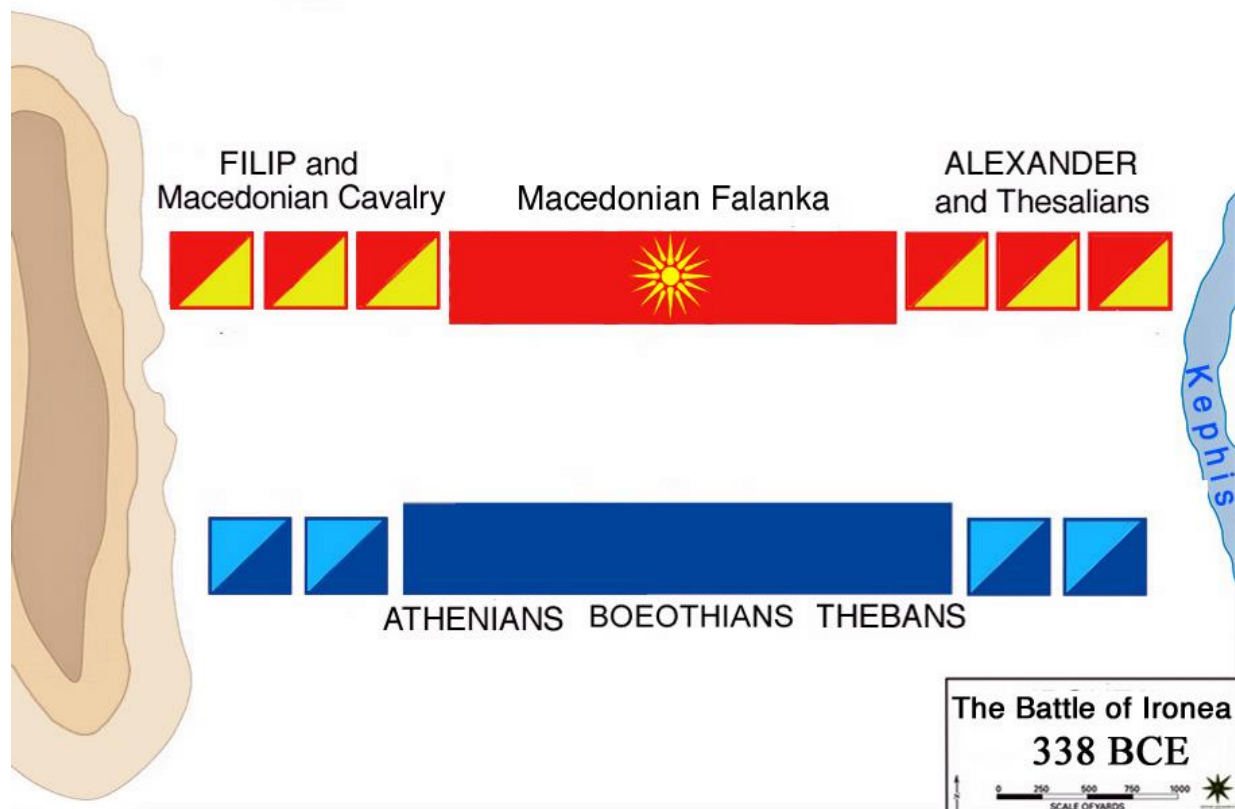
He finally got what he came for – the chance to eliminate once for all the last enemies and the last pockets of resistance in the farthest south of the Macedonian Peninsula, and to demonstrate the ultimate superiority of the Macedonian Army over enemies of Macedon. Therefore, in order to underline the achieved of his men, in the composition of his army was not even one military unit of his ally states, all soldiers under Filip’s command were Macedonians.



Above: the Macedonian Empire right before the Battle of Kai Ironea (Lat. *Chaeronea*) in 338 BCE

On the other side across the battlefield he faced 35,000 Athenians, Beotians and Theban hoplites, and approximately 2000 horsemen.<sup>45</sup> Below is the rough sketch of the two warring parties:

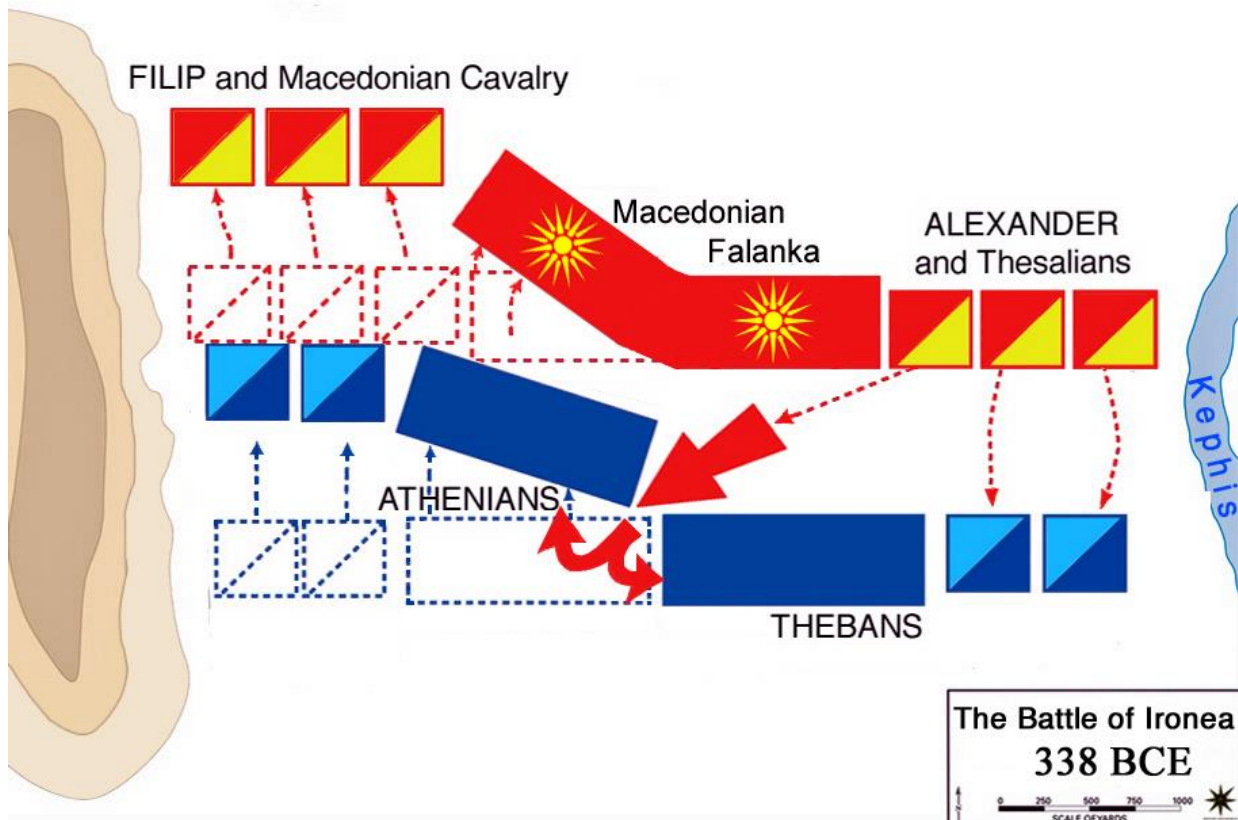
<sup>45</sup> No source provides exact numbers for the city-states army, although Justin suggests that they were “far superior in number of soldiers”.



Details of the ensuing battle are scarce, but from different ancient sources it was possible to roughly reconstruct this for Macedonians great event. Macedonian army marched straight down the main road from Foča to Boeotia, to assault the main allied army defending the road Kai Ionea (i.e. 'At-Ironea', Lat. *Chaeronea*). Thus, on the 2nd of August 338 BCE the decisive battle of this long lasted war finally started. In final showdown two enemy armies of the antiquity (one of the nation of Macedon, the other of the united city states) clashed directly head to head in a bitter and agonizing struggle. Northern Macedonians confronted in a face-to-face battle the southern city-states from Peloponnesus.

The clash between the two main forces on the Macedonian Peninsula was by every probability tremendous and extremely brutal, where one literary must've slay and trump over the body of the opponent in front of him in order to advance. In all that confusion and mess, at the peak of the battle, with iron-forged discipline Macedonian Falankas under direct command of Filip II performed a maneuver of fake retreat of their right flank, in order to disrupt the enemy lines. Athenian hoplites, seeing easy victory, rushed to charge forward following the apparently-retreating Macedonians, which actually without breaking their formation and in perfect order bent the Falankas line around itself. Their commander apparently yelled: "*Keep attacking until we push the enemy back to Macedonia!*" On the other side Filip II of Macedon, according to the same ancient sources, laconically remarked: "*The Danaans don't know how to win.*" Then, as the Athenians and Beotians stretched around the twisted but still impenetrable Macedonian Falankas, in the Boeotian weakened center showed gaps. The left wing of Macedonian cavalry from Thessaly, lead by Filip's son, Alexander III of Macedon, in that moment promptly hurled in wild charge exactly in that point. The highly disciplined Falankas on command made an immediate passage in their lines and let the cavalry rush through. The horsemen of Alexander then attacked the enemy with furious charge and cut their way right through the Beotian center, and then, after passing right across the enemy lines they turned around with decisive action and attacked them from the back. Unexpected havoc among the city states hoplites throw them in desperate panic as struggled for their lives, and they were slashed down from the back in a

horrible bloody showdown of the battle. Filip II then ordered a full-scale charge and under his



command the Macedonian Falanks promptly pushed back into final attack and finished what was left from the enemy hoplites. By losing their integrity in the center, the city-states lines of hoplites fall apart, and in the disorder and panic that ensued Macedonians won the battle, and the war. The city-states allied army then dissolved into a rout. The formidable Theban ‘Holy legion’ was slain to the last one, forces of Athens and Thebes were entirely defeated, and any continued resistance was impossible.

The battle has been described as one of the most decisive of the ancient world, and the long awaited ultimate triumph of Filip II of Macedon was fully achieved. His ‘anvil and hammer’ tactic was perfected and applied with outmost success in the battlefield, and the Macedonians, although outnumbered, have won in a complete and final victory. The Athenians had over 1000 dead, the Thebans over 2000, and on the losses of Beotians and other mercenary-hoplites there are no records left, but they surely must’ve suffer at least the same number of casualties as their allies. City-states armies, and what conventional western historiography incorrectly defines as “Ancient Greece”<sup>46</sup>, ceased to exist. Thebes which was located in the vicinity of Ionea faced the immediate and unconditional surrender. Filip II imposed very severe occupation with 300 loyal oligarchs and a Macedonian garrison that occupied the fortified center of Thebes - Kadmea. According to the Macedonian custom Filip together with his Macedonian companions celebrated the victory with drinking and feasting. In the battle of Ionea participated and

<sup>46</sup>The ethnogenesis of the so-called “ancient Greex” is based on the composition of the participants in the Trojan War such as the Dannans, Achaeans, Argaeas, etc., who were mentioned by Homer in his “Iliad”. By modern Hellenists they were presumed to be all “Greek people” or “Hellenic people”, but this is nonsense because according to history the “Hellenes” did not colonize the Peloponnesus until 80 years after the Trojan War.



distinguished himself by bravery his son Alexander III of Macedon, then on age of 18. And, it was not Filip but Alexander who gave the final mortal blow to Athens. (In reality, the conclusion of the Athenian-Macedonian conflict was not Ironeia or the so-called “League of Corinth”, but the Lamian War.)<sup>47</sup> Just a few years later he will come back and finish off Thebes, the city where once his father was held hostage, by razing it to the ground. At Ironea, the last city-states not only lost the battle and the war, but also their independence and future, and they actually disappear from the history stage.<sup>48</sup> The era of Macedonian domination began.

After effectively eliminating all his enemies Filip II engaged in a military parade throughout Peloponnese. Every tribe and city worshiped him and obeyed the Macedon. Well, all except the Spartans. Therefore Filip with swift military expedition overrun Laconia and punished their disobedience, after which he separated several areas from the Lakedaemonian territory as well.



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<sup>47</sup> “Before Alexander – Constructing Early Macedonia” by Eugene N. Borza.

<sup>48</sup> Their demise at the end of the 4th century BCE enacted in the lost of the confidence and self-determination and they slowly perished, decimated by inexplicable cultural, material and demographic crisis which occurred during the following centuries and at the beginning of the new era. This conscious dying out of the population on Peloponnesus has been called by the science "Endogenous Psychosis of the I-III centuries" - a mass pathology and loss of meaning for continued existence. The overthrow was complete. Unable to recover from their consternation, they laid down their arms, and in the 116-th Olympiad, during the arconship of Anthieus, in 146 BCE, Lucius Mummius laid Corinth in ashes and sealed the destruction of the last ancient city-state.

Then, after summoning all the subordinate and defeated parties to meet in Korint, Filip II proclaimed what is to be known as the *Common Peace* (i.e. 'Koine Eirene')<sup>49</sup>, and all but Sparta unconditionally approached and bound by oath, and Filip II was unanimously "elected" the Hegemon of the *Common Peace*. The principal terms of this agreement were that all members became allied to each other and obedient to Macedon, which remained as an external ruling force, but de facto an occupational one, with four permanent Macedonian garrisons.

There has been no disagreement among modern scholars concerning the necessity for Filip to settle the affairs with his neighbors as a precondition for crossing the Hellespont. The astute Macedonian king have been fully aware of the vulnerability of the region, and nothing could be done in any event until Filip had neutralized eastern Thrace too. Frontiers of Macedon, whose integrity had experienced a long history of being challenged by the incursions of nomad Sellenes (dubbed "Hellenes"), Gaul-Illyrians, Tribalians, and others. A strong military force was required to defend the Macedonian frontier against both his immediate neighbors and against the threat of renewed southern city-states allies and their ambitions in the north. The Macedonian army became the vehicle by which Filip articulated his foreign policy, and the means by which a successful king and his soldiers achieved their status as Macedonians. The second reason for an intrusion into distant places - especially into central Thessaly and Achaia - was to prepare the economic base for the ultimate goal of attacking the Persian Empire. Four strategically placed Macedonian garrisons (Filip knew his enemies very well!) were established to guarantee the "alliance" of which the King was not a member, indeed, the King as foreign hegemon had been excluded. Filip's final plan, his dispatch of Attal (Lat. *Attalus*) and Parmenio into Asia Minor shortly before his tragic death, and his interest in diplomatic settlements by proposing an alliance with the satrap Pixodarus suggested that Filip had met no opposition in Asia Minor. The situation changed drastically, however, with the deaths of Artaxerxes and Bagoas and the accession of Darius III, who took a strong hand and virtually pushed the Macedonian advance force out of Asia. Thus Alexander later would be forced to fight in western Asia Minor, something that Filip perhaps had not originally planned to do.<sup>50</sup>

In the spring of 336 BCE Filip sent to Asia Minor the first Macedonian army detachments led by Parmenion and Atal. This vanguard was sent to prepare the way for a major military campaign scheduled for the summer of 335 BCE. But his agenda was suddenly interrupted. During the wedding of his daughter Cleopatra to Alexander of Epirus, Filip II of Macedon was assassinated. The next day, from Aegae and Bella agents of the Phoenician merchant houses, the Peloponnesus city governments, couriers of visiting ambassadors, and spies of the Gaul-Illyrian barbarians slipped away along the roads, carrying the news of the end of the Macedonian hegemon and regime. How wrong they were – on the history stage he was consistently succeeded and surpassed by his son, Alexander III of Macedon.

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<sup>49</sup> „Koj-ne-miren-e“ in plain Macedonian; today modern Macedonian "Koj-ne" - 'who-doesn't', and "Miren/Smiren" - 'calm, peaceful' (Anglicized 'Irenic'); see: [https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BC%D0%B8%D1%80%D0%B5%D0%BD\\*](https://recnik.off.net.mk/recnik/makedonski-angliski/%D0%BC%D0%B8%D1%80%D0%B5%D0%BD*)

<sup>50</sup> “Before Alexander – Constructing Early Macedonia” by Eugene N. Borza.

## Afterword

There had been an increasing tendency amongst historians to view Filip II of Macedon not simply as the father of his famous son, but, in his own right, as one of the greatest Macedonian monarchs, if not the greatest, and perhaps one of the most important historical figures of the ancient world. His significance for the history of Macedonia is beyond doubt. In 22 years of reigning Filip II of Macedon have fought at least 20 conflicts of greater or smaller magnitude across the Macedonian Peninsula, in Asia Minor and Skytia (today *Dobrudja*) coasts. His engagement on the international scale was something unseen in the previous periods of European history. When he came to power, his country had recently suffered considerable territorial losses, it was politically fragmented, militarily on its knees, and culturally depressed.



Within the space of a quarter of a century he restored and extended its frontiers, welded the state into a political unit, made it the mightiest military power of the period and, as becomes clearer with every new archaeological discovery, raised the cultural level of Macedonia above

that of much of the rest of Europe. Before that all the affairs of the various rulers or communities were of regional character (apart from the Persian invasion in 5th c. BCE) and lasted for very brief periods. This on contrary was the first large state and first great empire on the European soil, with proper army, state institutions, legislation and economy, the empire that lasted for centuries and expanded on three continents. He incorporated territory between Lake Lychnidus (today Lake Ohrid) and river Nesta (today Mesta) into Macedonia, but left Illyrian



and Thracian tribes under vassal kings in a colonial relationship. In Epirus he extended and strengthened the kingdom of Molossia. With Thessaly, which unlike Macedonia was a member of the “Greek” League, he made association ostensibly on even terms. He didn’t actively try to destroy so much as pacify the other city-states in the south, and incorporate them in a confederation (the ‘Corinthian League’). In other words he restored the power of kingdom and homeland of Macedon to its natural geographic area, and despite his absolute conquest didn’t extended it to other parts of Macedonian Peninsula, with which his relationship was different – for Filip, Macedon and Achaia/Peloponnesian city-states were separate entities. He had a variety of distinct supreme-leader positions depending on which unit is considered. These variations are reflected in his numerous titles: king of Macedon; king over vassal kings in the Macedonian Peninsula; ‘Archont’ of the Thessalian League; ‘Hieromnemon’ of the Amphictyonic Council; and ‘Hegemon’ of the Corinthian League in time of war.

Filip is, therefore, the Great Man of his time, mediating the Macedonic folk-soul with the world-spirit, and carrying Macedonia over into the next world-historical stage. Whatever stood in the way of reuniting, or we may say, of nationalizing Macedon, was ruthlessly set aside or trampled under foot. It is still unknown if Filip truly realized or just unconsciously created that first deep Macedonic aspiration for nationality, but he made it evidently in the sole possible way at his time. Willingly or not, he managed entirely to reinforce that primordial Macedonic folk-soul, which was both civilized and barbarian, and to reconcile it with the movement of the world's history. Filip created and organized a new world-historical nation, the only one that still exists until today – Macedonia.

Finally, and this is often forgotten – he was one of the most attractive personalities of his time, for all the violence and passion of his nature. Somewhat oriental or rather Trojan in his household, he had one chief wife, like Hecuba; yet he, like Priam, had other lesser wives. “*Europe has never known a man the like of Filip, son of Amyntas*” wrote his contemporary Theopomp in the preface of his monumental history dedicated to Filip (Hatzopoulos 8).

The subject of Filip’s final days cannot be abandoned without consideration of some recent developments along the archaeological front. In a remarkable series of excavations in 1977-78, the late Professor Manolis Andronikos recovered from a great tumulus at Vergina 4 Macedonian tombs of the later 4th and early 3rd centuries BCE. Two of these tombs, both large dual-chambered barrel vaults with architectural facades, were unlooted. The largest of these, Tomb II, was (falsely!) proclaimed to house the remains of Filip II and his young wife, Kleopatra, the latter murdered by Olympia in the aftermath of Filip’s assassination. Major international exhibitions of the rich contents of these unlooted tombs were staged in Europe, North America, and Australia, and Andronikos’s interpretations were widely accepted, despite some initial reservations expressed by a handful of scholars. [L<sub>SEP</sub>]A decade after the discovery, and following a major change of heart, I published an article in which I argued that, on several grounds, Tomb II should be dated to the generation following Filip II, and that some of the objects might have been Alexander the Great’s personal royal possessions. Recently, my views have been corroborated by the investigations of a number of scholars in “Grease”. While I do not accept the proposition of Faklaris that the location of Aegae must be other than the village of Vergina (Macedonian: Kutlesh), the views of Palagia and Themelis and Touratsoglou are persuasive. Professor Palagia, who may be the foremost art historian, has determined that the complex painted frieze on the entablature of Tomb II is from the age of Cassander, her argument resting on both stylistic grounds and on the iconography of the hunting scene that is the subject of the frieze. In their formal publication of seven tombs discovered at Derveni, a few miles north of Thessaloniki, Themelis and Touratsoglou described a wide selection of pottery that dates the active period of the Derveni burials to the last quarter of the 4th century BCE. There are several parallels between the pottery from the Derveni burials and late 4th-century dated contexts in Athens and elsewhere, some of which pottery is also associated with Tomb II at Vergina, thereby confirming Rotroff’s dating of the spool salt cellars found inside Tomb II to the later 4th century. The quality of this archaeological evidence, when combined with Palagia’s study of the lion-hunt frieze on Tomb II, confirms the earlier arguments laid out in my 1987 article and in my book on Macedonia, thereby strengthening the revisionist interpretation of the finds from the Macedonian royal tombs: Tomb II at Vergina is later than the death of Filip II in 336 BCE. Where, then, are the remains of Filip II of Macedon?<sup>51</sup>

The 4th century BCE in whole belonged to Filip II and his son Alexander III of Macedon. These two prodigious successive rulers of the Temenid dynasty outmaneuvered and outfought the old rival tribes from the north, east and west, as well as city-states in southern Macedonian

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<sup>51</sup> “Before Alexander – Constructing Early Macedonia” by Eugene N. Borza.

Peninsula (Athens, Thebes, Sparta; see I. Morris, chapter 10). And both Filip and, principally, Alexander, shifted the political map of the ancient world and carved forever their Macedonian civilization signature on the whole history of humanity.

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